



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





600098973%





A HANDBOOK
OF
REVEALED THEOLOGY.



A HANDBOOK
OF
REVEALED THEOLOGY.

BY THE
REV. JOHN STOCK, LL.D.,
Huddersfield.

WITH A PREFATORY RECOMMENDATION

BY THE
REV. C. H. SPURGEON.

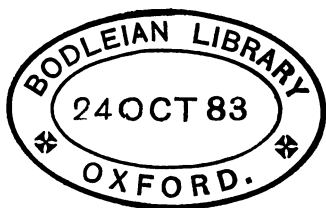
Fourth Edition, Sixth Thousand,
CAREFULLY REVISED.

LONDON:
ELLIOT STOCK, 62, PATERNOSTER ROW, E.C.
1883.

101,

i.

730.



PREFATORY RECOMMENDATION TO FIRST EDITION.

"AND when the ship was caught, and could not bear up

ERRATA.

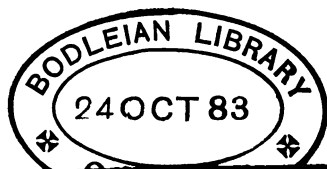
Page 89, ninth line from bottom of page, *for יוצר read יוצר*.

„ „ eighth line from bottom of page, *for ריח read ריח*.

Page 170, twentieth line from top of page, *for קו read קו*.

Churches. The defenders of the faith will be bolder than ever, and our Churches will cling to their holy orthodoxy with a firmer grasp.

The arch-enemy of truth has invited us to level our walls, and take away our fenced cities. He has cajoled some true-hearted, but weak-headed, believers to advocate this crafty policy; and, from the best of motives, some foolish brethren are almost prepared to execute the cunning design. "Away with creeds and bodies of divinity!" This is the



PREFATORY RECOMMENDATION TO FIRST EDITION.

“AND when the ship was caught, and could not bear up into the wind, we let her drive.” Let the mariner judge as to the expediency of this course when a real Euroclydon is blowing—certainly he would not recommend it when there is only a squall in our teeth. Our good ship being well and safely anchored, is not to be driven out to sea by every gale; nay, even in a hurricane, she only casts four more anchors into the sea, and binds herself the faster to her chosen moorings. So far as we can judge, this has been the principal result of the late storms which have been sweeping from the German shore upon our English Churches. The defenders of the faith will be bolder than ever, and our Churches will cling to their holy orthodoxy with a firmer grasp.

The arch-enemy of truth has invited us to level our walls, and take away our fenced cities. He has cajoled some true-hearted, but weak-headed, believers to advocate this crafty policy; and, from the best of motives, some foolish brethren are almost prepared to execute the cunning design. “Away with creeds and bodies of divinity!” This is the

cry of the day. Ostensibly, it is reverence for the Bible, and attachment to charity, which dictates the clamorous denunciation ; but at the bottom it is hatred of definite truth, and especially of the doctrines of grace, which has suggested the absurd outcry. As Philip of Macedon hated the Grecian orators because they were the watch-dogs of the flock, so there are wolves who desire the destruction of our doctrinal formularies that they may make havoc of the souls of men by their pestilent heresies. It is a very high honour to our systems of divinity that the gentlemen of the new school cannot endure them. *Their* praise would have been a censure tantamount to condemnation ; their abhorrence is an encomium almost equal to an apostolic sanction. Were there no other argument in favour of articles and creeds, the detestation of Neologians might go far to establish them in Christian estimation. Weapons which are offensive to our enemies should never be allowed to rust. Artillery to the front ! Gentlemen, we are greatly obliged by the intimation of your disapproval : we repay you by an additional field-piece. May it excite your most cordial horror ! We shall then have proof of its efficiency.

Treatises on Theology, like all human productions, are imperfect ; but this is not an available pretext for their rejection, for on this plea all our ministries, teachings, and missions must cease, since they, too, are human and have their failings. The pretence, that articles of faith fetter the mind, is annihilated by the fact that the boldest thinkers are to be found among men who are not foolhardy enough to forsake the old landmarks. He who finds his creed a *fetter* has none at all, for to the true believer a plain state-

ment of his faith is no more a chain than a sword-belt to the soldier, or a girdle to the pilgrim.

If there were any fear that Scripture would be displaced by handbooks of theology, we should be the first to denounce them ; but there is not the shadow of a reason for such a dream, since the most Bible-reading of all nations is that in which the Assemblies' Catechism is learned by almost every mother's son. Far more danger is there that the readers of Neologian speculations should forsake the simple word, than that students of condensed arrangements of Holy Writ should leave the fountain from which the cup was filled.

Our hope for sound divinity under God rests with the next generation. If we can avoid the errors of the past, and teach again dogmatic theology with Luther-like positiveness and Calvinistic clearness, we shall see the rising waves of error broken into harmless spray against the rocky foundations of the Church. There is no fear in any case, for the Lord reigneth ; but let us only see our young men receiving the old substantial gospel verities, and our faith in ultimate victory will rise to full assurance of a speedy triumph.

With these ideas in my mind I longed for the reproduction of the Puritan divines, and the extensive circulation of a cheap text-book of the old theology. My first desire I have at length seen fully realized by the wonderful enterprise of my excellent friend, Mr. Nichol. May his work of reprinting the old divines at the lowest price be carried on to a fair conclusion, and crowned with the divine blessing. The second I rejoice to see accomplished in the present

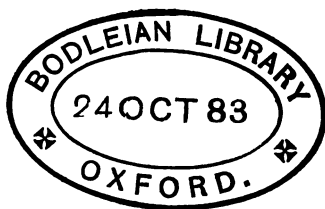


TABLE OF CONTENTS.

	PAGE
<i>Introduction.</i> Aim of the volume. Its subject. Revealed Theology. Remarks on the Old Theology. Objections to "Systems of Theology" considered. Objective and subjective truth	1-4
PART I.—THEOLOGY IN RELATION TO ITS STANDARD OF APPEAL.	
CHAP. I. THE BIBLE: WHAT ARE THE COMPONENT BOOKS OF THE CANON?	5
The <i>à priori</i> argument is altogether on the side of the preservation and genuineness of the canon	5
We have positive testimony in the Word itself that the Scripture cannot be broken	6
We have our Lord's voucher for the Jewish canon as it existed in His day	6
And as to the New Testament canon the evidence is equally satisfactory, p. 9. Summary of results	10
CHAP. II. THE BIBLE: HOW WAS IT PRODUCED?	11
The inspiration of the Bible is one of its own doctrines	12
The very words of Holy Scripture inspired	12
Examination of 2 Pet. i. 19, 20, 21	13
And of 2 Tim. iii. 16	14
The Scriptures make no distinction between the inspiration of the thoughts conveyed, and the words in which they are expressed	14
If the Bible be an inspired book at all, in the sense in which Christians ordinarily understand that phrase, its inspiration must, from the nature of the case, extend to its words	15
Correctness of expression is necessary, that the revelation originally made may be really and truly transmitted	15
Much of Holy Scripture was, at the time at which it was written, mysterious even to the men who wrote it	16

	PAGE
The books of Chronicles are as truly inspired as the prophecies of Isaiah	16
Verbal inspiration is in harmony with different versions of the same form of words, and with the diverse styles of the writers, and with various readings	17
CHAP. III. THE BIBLE: WHAT IS ITS AUTHORITY?	18
The authority of Holy Scripture is absolute and infallible	18
And universal	19
And exclusive	20

PART II.—THEOLOGY IN ITS GREAT THEME, GOD.

CHAP. I. THE EXISTENCE OF GOD	22
The evidence furnished by the positive affirmations of Holy Writ	22
The reasonableness of the scriptural idea of God	23
The almost universal faith in the existence of a God	23
The design argument	23
The geological evidence that man must have been created at the time indicated in Holy Scripture	24
The existence of conscience in man	25
The evidences which we have of a superintending providence	25
The inward consciousness of all who have made trial of Jehovah's love and power	25
The moral and social influence of faith in God	26
The argument <i>à priori</i>	26
Replies to objections:—	
“I cannot comprehend the idea of God”	28
“How can two beings be present in the same place at the same moment of time?”	28
“Personality apart from organization is an impossibility”	29
“The being of a God is irreconcilable with the existence of evil”	29
“If there be a God, why does He permit the nations to remain in ignorance of the fact?”	30
CHAP. II. THE TRIPERSONALITY OF GOD	30
Exclusively a matter of divine testimony	30
A mystery, not an absurdity	32
Baptism is administered in the name of the Holy Trinity	32
Saints are blessed in the names of the Father, the Son, and the Holy Ghost, severally	33
At the baptism of our Lord there was a distinct and yet united manifestation of the Trinity	33
There is a blasphemy of the Holy Spirit, distinct from the blasphemy of the Son and of the Father	34
The three persons are often distinguished from each other, just as we distinguish one intelligent agent from another	34

CONTENTS.

xi

	PAGE
CHAP. III. JESUS CHRIST A DIVINE PERSON	36
I. <i>Proofs of our Lord's pre-existence</i> , p. 36 ; Christ existed, p. 36 ; and performed all the actions of an intelligent agent before His incarnation, p. 36 ; He humbled Himself in becoming a man	37
II. <i>The pre-existent nature of our Lord was possessed of all the attributes of godhead</i> , p. 38. Thus :—	
God is a spirit	39
Self-existent	40
Eternal. The name Jehovah discussed	41
Omnipresent	43
Omniscient	44
Omnipotent	45
Infinitely wise	46
Immaculately holy and just	47
Inconceivably good	49
Sovereign in the dispensation of His favours to sinners	51
Inviolably true and faithful	52
Inconceivably blessed	52
The supreme end of all things	53
Unchangeable	54
All these perfections ascribed to Christ	54
III. <i>Jesus not a God merely by representation</i>	54
Delegation of Godhead impossible	55
The Godhead of Christ personally distinct from that of the Father	55
IV. <i>The indirect and inferential argument in favour of the Godhead of Christ</i>	57
Revelation a continuous and progressive revelation of Christ	57
Supreme faith to be exercised in Christ	60
Christ to be regarded with unbounded affection	61
The glory of Christ the great end of life	62
The Saviour to be worshipped	63
Christ all in all in heaven	64
The Saviour an infinite gift	64
V. <i>The Saviour's Godhead proved by the Reductio ad Absurdum</i>	65
Christ taught His own Godhead	65
Newman on The Moral Imperfection of Jesus	65
Massillon's testimony	66
The piety of Christ cannot be maintained if His Godhead be denied	67
VI. <i>Portions of Scripture which teach Christ's inferiority to the Father</i>	67
The Unitarian argument replied to	67
The Son of Man	68

	PAGE
CHAP. IV. THE HOLY GHOST A DIVINE PERSON	69
I. <i>Proofs of the Holy Spirit's personality</i>	6
The evidence of the doctrine of the Trinity equally demonstrates the personality of the Spirit	69
The attributes of an intelligent agent are ascribed to the Holy Ghost, p. 69; He is possessed of mind, p. 69; of will, p. 70; of affections	70
He performs all the actions of a person	70
He is influenced by the actions of other personal agents, as only a personal agent can be	71
He is not said to do these things unconsciously or unintelligently	71
II. <i>Proofs of the Godhead of the Spirit</i>	72
He is the Spirit of God	72
He is called God	72
He performs all the actions of God	72
He is entitled to divine worship. Appeal to Christian experience: Robert Hall's testimony	73
He is possessed of all divine perfections	74
He is an infinite Spirit, p. 74; omnipresent, p. 74; omniscient, p. 74; omnipotent, p. 74; infinitely wise, p. 74; immaculately holy, p. 74; immensely good, p. 74; acts with divine sovereignty in the communication of His gifts, p. 75; is unalterably true and faithful, p. 75; infinitely blessed, p. 75; the end for which creation exists, p. 75; unchangeable	75
The mystery of the Trinity to be received on scriptural testimony	76

PART III.—THEOLOGY IN ITS TEACHINGS RESPECTING MAN.

CHAP. I. MAN AS CREATED	77
Man was a new creation, p. 77; the development theory of Oken, p. 77; and Lamarck, p. 78; and Charles Darwin, p. 78; absurdity of this theory proved, p. 79; man <i>must</i> have been created, p. 80; the elements of man's nature, p. 81; created sinless, p. 81; placed under a system of moral government, p. 81; the duties required of him, p. 81; the external test	81
CHAP. II. ADAM'S FEDERAL RELATION TO HIS POSTERITY	82
The existence of this relation proved, p. 82; all men included in it, p. 82; the law given to Adam a covenant, p. 83; this arrangement was an equitable one; proved	84
CHAP. III. THE FALL OF MAN	85
I. <i>Its effects upon Adam</i>	85

CONTENTS.

xiii

	PAGE
It destroyed his innocence	85
Rendered his justification by law an impossibility	86
Procured his exclusion from the tree of life, and thus left his body to decay and death	86
Exposed him to the curse of eternal death	87
II. <i>The effects of Adam's sin upon his posterity</i>	87
The covenant of Eden not superseded. (Mr. Hinton's view)	88
By Adam's sin all his posterity were constituted sinners	88
And are born destitute of original righteousness	89
The origin of souls is divine	89
God in no sense the author of sin	91
The corruption of human nature is total, extending to every faculty	92
Consequently all men are now mortal	93
CHAP. IV. THE RESPONSIBILITY OF MAN	94
Man still responsible	94
Proved thus :—	
Man still retains all his mental faculties	95
Is still a free agent: the freedom of the will	95
His inability to do God's will is simply a moral inability	96
The more malignant the disposition of mind with which sin is committed, the greater its criminality	98
Responsibility is regulated by privileges and opportunities, p. 98; <i>de facto</i> , no one will perish for Adam's sin	100
CHAP. V. THE IMMORTALITY OF MAN	101
Three admissions :—	
The immortality of the soul is not demonstrable by mere reason	101
Evidence of a future state is not necessarily evidence of immortality	101
No creature is necessarily immortal	102
Evidence that man will live for ever :—	
The Bible was inspired to solve the problem of our future destiny	102
It was not written merely for the learned	103
The scripture testimony is eminently adapted to produce the impression that the punishment of the wicked will be eternal	103
Such an impression has been produced in almost every instance and in every age	104
The testimony of consciousness corroborates this view	104
Immortality is to all men a possible blessing, and only becomes a curse through impenitence and unbelief	105
The Scriptures clearly teach that the righteous will be eternally happy, and the wicked eternally miserable	105
Examination of all the leading texts referring to this controversy	105
No one will suffer more than his deserts	108
Other corroborative texts	108

PART IV.—THEOLOGY AS DISPLAYED IN THE HISTORY OF REDEMPTION.

	PAGE
CHAP. I.—THE COVENANT OF REDEMPTION . . .	111
The Fall eternally foreseen . . .	111
The Trinity concerned in the covenant of redemption . . .	111
Special position sustained by the Father throughout . . .	112
I. <i>Acts ascribed to the Father in the covenant</i> . . .	112
He chose Christ to be the federal head of the entire Church . . .	112
He chose the elect and gave them to Christ, to be redeemed by Him . . .	113
He promised the Son all necessary aid and a glorious reward . . .	113
Such promises prospective . . .	114
II. <i>Engagements entered into by the Son</i> . . .	114
To become incarnate . . .	114
To suffer and die for sin . . .	114
For which He was to receive an ample recompense . . .	115
III. <i>The part taken by the Holy Spirit in this covenant</i> . . .	115
He engaged to create the human nature of our Lord . . .	115
To enrich it with all conceivable graces . . .	115
To sustain it . . .	115
This covenant is eternal . . .	116
It is one of pure grace . . .	116
Not dependent upon any act of ours . . .	116
Infinitely and unalterably perfect: Cromwell's testimony . . .	117
Not to be confounded with other covenants . . .	118
CHAP. II. THE ELECTION OF THE CHURCH IN CHRIST JESUS TO ETERNAL LIFE . . .	119
The Thermopylæ of the Arminian and Calvinistic controversy . . .	120
Election is the choice not of nations, but of individuals . . .	120
The elect are chosen to the enjoyment of a certain and perfect salvation . . .	121
The election of sinners to eternal life is an act of sovereign favour . . .	123
The election of sinners to salvation is inseparably connected with the predestination of Christ to the mediatorial office . . .	125
God's election of the Church is an eternal purpose . . .	126
This election is an immutable and irrevocable decree . . .	127
The great end contemplated by the Divine Being in the election of sinners is the glory of His own name . . .	128
Our election by the Father is proved by the work of the Spirit upon our souls: indubitable evidences of election . . .	130
CHAP. III. REPLIES TO OBJECTIONS TO THE DOCTRINE OF ELECTION . . .	132
This doctrine is not a mere barren speculation . . .	132
It is in every respect worthy of the character of Jehovah . . .	133
It affords no encouragement to a wanton presumption . . .	134

CONTENTS.

XV

	PAGE
It presents no positive obstacle to the salvation of any man	135
It does not interfere with the grounds of human responsibility	137
It does not impair the freeness nor the universality of the invitations of the gospel	138
It should not paralyze our zeal in seeking the extension of the Redeemer's kingdom	140
CHAP. IV. REVELATIONS OF MERCY BEFORE THE COMING OF CHRIST	
A revelation of mercy was given almost as soon as the primeval curse was pronounced. Explained	141
This promise was carefully treasured up	143
The institution of sacrifice was founded immediately after the fall	144
The antediluvians had direct instruction from heaven	144
Noah's first act after the deluge was the presentation of a burnt offering	145
A covenant was made with Abraham	145
Then followed the period of bondage in Egypt	146
The ritual of Moses was full of allusions to Christ	146
Then came the testimonies to Messiah in the purely prophetical era	147
Among the Gentiles there was a remnant according to the election of grace	148
CHAP. V. THE INCARNATION OF THE ETERNAL WORD	
The humanity of our Lord was produced by a direct miracle, p. 149; Christ not generated as a divine person, p. 149; the dogma of eternal generation exploded, p. 150; the Son of God; how?	150
Our Lord's human nature escaped the taint of sin	151
Yet it was a <i>complete</i> human nature, consisting of body, soul, and spirit	152
In this humanity the Divine and Eternal Word dwelt, and will dwell for evermore	153
By assuming our nature, the Eternal Word became capable of obedience and suffering	154
He stooped thus low, that He might obey the law in the very nature in which it had been broken	155
He became competent, too, to endure the curse of the same law	155
He qualified Himself to become a sympathizing Saviour	155
He came to allure us back again to God	156
He sought to raise the Church to the highest glory possible for creatures	157
CHAP. VI. THE VICARIOUS ATONEMENT AND OBEDIENCE OF CHRIST	
The moral import of the life and death of Jesus, p. 158; Channing's admission, p. 158; the modern school	159
I. <i>Proofs that the life and death of our Lord were in very deed a sacrifice for sin</i>	159

	PAGE
The vicarious and representative character which He sustained	159
The names given to His work	161
The laying of our sins upon Christ	163
The penal consequences of sin inflicted upon our Lord	165
The remission of our punishment ascribed to Immanuel's endurance of it in our stead	165
The agony of the Redeemer in the Garden	167
The types of the Old Testament dispensation	169
The prepositions which are used to describe the substitution of Christ Jesus for us	170
 II. <i>The extent of this transaction</i>	 171
The Father had a definite design to accomplish in the gift of His Son, and the Son had the same design in view in the gift of Himself	171
But in accomplishing this great and special work, our Lord presented a sacrifice valuable enough to have been the means of saving ten thousand worlds	173
Hence every sinner may honestly and truthfully be called upon to trust in this infinite sacrifice ; p. 173. (Mr. Hinton on John iii. 16)	174
 III. <i>Replies to objections</i>	 175
" Why cannot God do a generous action, and forgive us outright ?" (Miss Marsh's Navy)	175
" It is immoral that the innocent should suffer for the guilty ".	176
" Salvation by the obedience and suffering of another is calculated to promote licentiousness "	176
" Could no other way of salvation have been found out, that would have answered as well ?"	177
" If Christ died as a sacrifice for our sins, why were men employed to be His executioners ?" (Mr. Newman's objection)	177
" Do not the Scriptures point rather to the purification of man's nature as the end for which Christ died ?"	178
 CHAP. VII. THE PRESENT OFFICE OF JESUS CHRIST	 179
The risen Saviour is alive never to die again	180
He is constituted the Head of the Resurrection	180
Quotation from Saurin	181
He is invested with dominion over the universe	182
He is still the one Mediator between God and man	182
The Mediatorial office includes— The kingly, p. 183 ; the prophetic, p. 185 ; and the priestly, p. 186 ; the intercession of Christ, p. 187 ; and the judicial, p. 188 ; Christ at the last judgment.	188
 CHAP. VIII. THE NEW BIRTH	 190
The doctrine of regeneration the logical corollary of the fall of man	190

CONTENTS.

xvii

PAGE

The extent of the change required appears from the radical character of the evil to be overcome	190
Regeneration is a complete moral change	191
The new birth is in all cases absolutely necessary	192
It is emphatically and primarily a change of heart	192
Every mental faculty is influenced by this change	193
The word of God the means of regeneration	194
But the Spirit's influences are exerted upon us, not upon His word. The truth does not regenerate <i>per se</i>	196
In this work the Holy Spirit acts with absolute and uncontrollable sovereignty	197
Regenerating grace is a peculiar and special gift	198
Regeneration not a gradual, but a complete work	200
The great difficulty is, does faith in the Saviour precede regeneration, or does regeneration precede faith in the Saviour? p. 201 ; this difficulty solved	202
CHAP. IX. JUSTIFICATION	204
Justification is essentially a judicial or forensic act. The term explained	204
It must consequently include, besides the pardon of offences, an imputation of positive righteousness	206
Can only be bestowed on the ground of a work which meets all the demands of the law	208
Such a work we have in the holy life and spotless death of the Son of God	208
This work is the sole meritorious cause of our justification before God	209
This vicarious righteousness is by the Father graciously imputed to the justified	211
This imputation takes place when a sinner believes with the heart in Jesus as his only Saviour	212
In a sinner's justification his own works are altogether excluded	213
There are no degrees of justification	213
The ground on which this whole transaction rests is that constitution of Divine mercy by which the Eternal Son is made our Mediator, etc., etc., p. 214 ; the suitability of this constitution vindicated	214
Justification is an act of free grace	217
It is inseparably associated with sanctification	218
CHAP. X. ADOPTION	219
Adoption is scarcely a distinct blessing from regeneration	219
It is the result of the Father's eternal and sovereign purpose	220
It is the fruit of the redeeming work of our Lord	220
It takes place when the sinner embraces Christ	221
Adoption is, strictly speaking, a forensic term	221
Its existence is proved by the possession of the Spirit of adoption	222
It is attended with the enjoyment of many and important privileges, p. 223 ; these privileges enumerated	224

	PAGE
CHAP. XI. SANCTIFICATION	226
By sanctification is meant, either the efficient power by which believers are made holy, or the state of being holy	226
Sanctification is a fruit of the Father's sovereign and gracious purpose in election	227
It is secured by the mediatorial work of Jesus	228
It is the special work of the Holy Spirit	228
It is promoted by the use of appropriate means	229
It is to be distinguished from regeneration, from conversion, and justification	230
It is a progressive work	230
Sanctification extends, even in this life, to the whole nature and character. Still, not sinless perfection	231
It is absolutely necessary to the demonstration of our present union to Christ, and to our future glory	234
It is something greater than the mere morality of the unregenerate man	234
Jehovah first accepts our persons in Christ, and then accepts our works in Him	234
CHAP. XII. PRESERVATION	235
The final perseverance of the saints, p. 235; may be called relatively to its cause, Preservation, p. 235; to its effect, Perseverance, p. 235; its certainty proved from :—	
The eternal and sovereign election of believers to a complete salvation	236
The infinite perfection of the redemption that is in Christ Jesus	238
The continuous and prevalent intercession of Jesus	239
The work of the Spirit in the souls of the saints	240
The promises of Holy Scripture, p. 241 : the doctrine reasonable	242
The futility of all the objections urged against this doctrine, p. 242; such as, its supposed immoral tendency, p. 242; its asserted contradiction by facts, p. 244; the imagined antagonism of certain portions of Scripture, p. 244; the cautions against apostacy given to believers, p. 246; the scriptural use of the very phrase, "falling from grace," p. 247; the rejection of the Jewish nation	247
CHAP. XIII. THE POWERFUL PRESENCE OF THE SPIRIT THE GRAND DESIDERATUM OF THE CHURCH	248
The two great promises made to the Church	248
The prophecies relating to gospel times	249
The ministration of the Spirit	250
The going away of Christ expedient	250
Miracles cannot convert men	251
The dispensation of the Spirit the final one	253
Appeal to the Holy Spirit	253
CHAP. XIV. THE BELIEVER'S FUTURE GLORY	254

CONTENTS.

xix

	PAGE
I. <i>The saint in the intermediate or disembodied state</i>	254
This state will be one of conscious existence. (Butler's Analogy)	254
It will be a blessed one	256
It will be one of expectation	257
Its place is in heaven	258
It will furnish no means of recovery for those who die in a state of alienation from God. Objections answered	258
II. <i>The resurrection of the body</i>	259
The resurrection of both saints and sinners will take place at the same time, p. 259; the first resurrection	259
This change will be, not a creation, but a resurrection	261
It will be a thorough change; necessarily so	261
Its model will be the glorified body of Christ	262
It will be effected by the power of our Lord	263
It will be immediately followed by the final judgment.	264
It will take place at the close of the present dispensation	264
III. <i>The believer's final and perfected state</i>	265
He will have a magnificent place of residence.	265
He will be perfectly conformed to the likeness of His Lord	266
He will enjoy immediate and direct communion with God in Christ	266
He will find hallowed and happy employment	267
His knowledge of all kinds will be vastly increased	268
He will enjoy the pleasures of exalted companionships	268
He will realize the blessedness of the full favour of God, and of intimate oneness with Him	269
The glory and bliss of Heaven will be eternal	270
Heaven will present a diversity in the degree of the glory of its inhabitants; glory the consummation of grace	270

PART V.—THEOLOGY IN ITS INTERNAL EVIDENCE OF A DIVINE ORIGIN.

The gospel its own witness	272
CHAP. I. THE GOSPEL IS INFINITELY WORTHY OF GOD	273
I. <i>It illustrates every Divine perfection</i>	273
Especially goodness, p. 273; holiness, p. 275; wisdom, p. 275; power, p. 277; moral power, p. 277; the true rule of beauty, p. 280; the honour put upon our earth	280
II. <i>The gospel is becoming the relation which the Father sustains to His beloved Son</i>	281
The Father's pleasure in His Son's death	282
III. <i>The gospel is becoming the relation which the Father sustains to His rational creatures</i>	283
The nature of sin, p. 284; the <i>modus operandi</i> of the atonement in man's salvation	285

	PAGE
CHAP. II. THE GOSPEL IS ADAPTED TO HUMAN NATURE	285
It gives peace of conscience	285
It is suited to the renewal of man's moral nature : renewal needed	287
It fixes man's heart upon the Supreme Good	290
It assuages man's thirst for happiness	292
It develops and ennobles the intellect	294
Philosophy indebted to the Bible. Illustrative Cases	295
CHAP. III. THE GOSPEL IS SUITED TO PROMOTE TRUE HOLI- NESS	298
It explains the nature of holiness	298
The error of Pope, the poet	300
It alone can produce love for the complete character of the true God	301
It is the appointed medium of regeneration	303
Its influence is unique	305
CHAP. IV. THE GOSPEL IS FRIENDLY TO HUMAN HAPPINESS IN THIS LIFE	306
It imparts true peace of mind	306
Reconciliation to God, and peace of conscience	307
The gospel promotes the mental and physical well-being of man	308
Christianity and secularism	310
The gospel sweetens enjoyment and consoles under affliction	311
It purifies and hallows every domestic and political tie	313
Christian philanthropy	315
The gospel teaches us to become the benefactors of our race	316
It disarms death and the grave of their terrors.	319
Dr. Payson's testimony	320
CHAP. V. THE GOSPEL HAS A MOST IMPORTANT BEARING UPON MAN'S ETERNAL DESTINY	322
It reveals the only scheme by which men can be saved	322
Faith in the gospel the means of participating in its benefits	323
The propriety of this arrangement	323
The faith required regulated by the information possessed	324
Unbelievers will perish	325
The connection between unbelief and perdition reasonable	326
Punishment will be exactly proportioned to guilt	328
CHAP. VI. THE UNIVERSE IS BENEFITED BY THE MEDIATION OF CHRIST REVEALED IN THE GOSPEL	329
All holy intelligences are rendered more happy by the media- tion of Christ on behalf of men	329
The whole universe is placed under the government of the Mediator	332
This arrangement sublimely reasonable	333
The Godhead ruling through the humanity of the Saviour	334
The mediatorial economy is destined to be final and eternal	335
Jesus still enthroned after the final judgment	337

CONTENTS.

xxi

	PAGE
Exposition of 1 Cor. xv. 24-28	337
The perpetuation of the mediatorial system will be eminently conducive to the well-being of the universe, and to the glory of God	339
God can only be known through His self-manifestations	340
The sublime destiny of the universe	341
The eternity of hell a means of good	341
If the gospel be true it is the most momentous of all truths	342

PART VI.—THEOLOGY IN ITS RELATION TO THE CONSTITUTION AND DISCIPLINE OF CHRISTIAN CHURCHES.

An ecclesiastical polity, to be found in the New Testament,
343 ; meanings of the term "church," p. 343 ; apostolical
churches, p. 345 ; the Nineteenth Article 346

CHAP. I. THE MEMBERSHIP OF NEW TESTAMENT CHURCHES . 347

I. <i>Evidence of conversion was required in order to admission into apostolic churches, p. 347 ; proved from :—</i>	
The examples given in the Acts of the Apostles	347
The evidence of the apostolical epistles	348
The commands to exclude unworthy members	348
The separation from the world which the members of the primitive churches were exhorted to maintain	349
The purposes for which Christian churches are said to exist all require conversion	351
The analogy of the Jewish congregation	352
II. <i>None but baptized believers were admitted into the apostolic churches. Baptism a term of membership, p. 354 ; proved from Robert Hall's own admission</i>	354
The language of our Lord's commission	354
The invariable practice of the Apostles	355
The manner in which the members are addressed in the apostolical epistles, p. 356 ; the apostolic unities of the church, p. 356 ; still binding upon us, p. 357 ; the <i>tu quoque</i> argument, p. 358 ; the manner in which churches of baptized believers were formed, p. 358 ; and new members received	358

CHAP. II. THE CONGREGATIONALISM OF THE APOSTOLICAL CHURCHES 360

The evidence furnished by the Acts of the Apostles	360
The testimony of the apostolic epistles, p. 362 ; functions of Timothy and Titus	366
The nature of the case, p. 368 ; congregationalism in harmony with the fundamental principles on which Christian churches are founded	369
Its dependence upon the Spirit its glory and strength	369

	PAGE
CHAP. III. THE INDEPENDENCY OF THE CHURCHES . . .	370
Independency is the corollary of congregationalism . . .	370
It is not a state of lawlessness, but of common subjection to the legislation of Jesus . . .	370
It involves independence of the civil power, p. 371: established churches unscripturally constituted . . .	371
The voluntary principle under the Old Testament, p. 372; and under the New Testament, p. 374: political dissenters . . .	375
Churches should be independent of each other, p. 375; the testimony of ecclesiastical history, p. 377; and especially of the apostolical fathers . . .	378
CHAP. IV. THE OFFICERS OF THE CHURCHES . . .	379
In their extraordinary functions the Apostles had no successors . . .	379
The office of teacher, p. 380; prophet, p. 381; evangelists, p. 381; speakers with tongues, and others . . .	382
The only two permanent offices, the pastoral and diaconal . . .	382
The terms bishop, elder, and pastor, denote the same office, p. 382; they had no diocesan authority, p. 383; the testimony of the apostolical fathers, p. 384; the epistles of Ignatius, p. 385; Cureton's "Corpus Ignatianum," p. 385; the testimony of Polycarp, p. 387; and of Neander . . .	388
The pastors, or elders, or bishops of the churches are their chief officers, and their ecclesiastical and spiritual executive, p. 389; plurality of elders, p. 390; their qualifications, p. 391; the power of ordination vested in the churches . . .	391
The deacons of the churches, p. 392; meaning of the term deacon, p. 392; the office was primarily but not exclusively a pecuniary one, p. 393; the deacon the pastor's helper, p. 394; deacons elected by the churches, p. 395; their qualifications, p. 396; the office permanent, p. 397; the early deacons, p. 397; no divine warrant for three orders . . .	399
CHAP. V. THE DISCIPLINE OF THE CHURCHES . . .	400
Churches have to maintain the social worship of God . . .	400
They are to observe the Lord's day . . .	401
They are to maintain baptism in its integrity, as the public and professed putting on of Christ, p. 402; baptism should be confined to those who are capable of making such a profession, p. 402; proved from—	
The nature of true Christian worship . . .	402
The nature of the kingdom which our Lord came to set up in the earth . . .	402
The import of Christian discipleship . . .	403
The terms of Christian baptism . . .	403
The examples given in Holy Scripture . . .	403
The oneness of Christian baptism . . .	404
The absence of any example in the New Testament of the baptism of an infant . . .	404

CONTENTS.

xxiii

	PAGE
Mr. Thorn on 1 Cor. x. 1-12	405
The denunciation of will-worship	405
The argument from negative probabilities, p. 406; author's paper on that subject, p. 406; correspondence between him and Archbishop Whately on the same point	409 413
Churches are to administer baptism after the apostolic mode, by immersion, p. 414; proved from—	
The meaning of the term <i>baptizo</i> , p. 414: <i>bapto</i> , and <i>baptizo</i> , p. 414; Dr. Halley's definition, p. 415; <i>baptizo</i> with the preposition <i>ἐν</i> , p. 415; and <i>ἐς</i> , p. 415; our Lord's baptism, p. 416; supposed difficult passages, p. 416; the ecclesiastical use of <i>baptizo</i> , p. 418; its classical sense, p. 419; no particular part of the person mentioned as baptized, p. 420; testimony of modern Greeks	420
Churches are to maintain the weekly breaking of bread, commonly called the Lord's Supper, p. 421; this ordinance permanent, p. 421; the elements to be used, p. 421; the object of the institution, p. 421; the elements unchanged, p. 422; the supper should be observed every first day of the week, p. 422; exclusively a church ordinance, p. 422; should only be administered to the disciples when assembled as a church, p. 422; and after baptism	423
Churches are required faithfully to enforce the discipline, strictly so called, of the New Testament	423
Each church must maintain the purity of its communion	423
The punishment of the offender should be proportioned to his offence	424
Suspension from membership, as a punishment unscriptural	425
Offenders should be admonished before exclusion	425
Exclusion should be regarded as a means of grace to the offender	425
Personal offences ought to be settled privately	425
All the members of a church should take part in the administration of its discipline	426
 CHAP. VI. THE DUTIES OF CHURCH MEMBERS.	427
Union to a church does not involve a release from our political duties, nor an abdication of our political rights	427
I. Church membership is intended to promote <i>personal growth in all the virtues of real godliness</i>	427
The personal responsibility of each member, p. 428; his relation to the entire Christian brotherhood	428
II. Church members owe duties to each other, p. 428. They owe to each other:—	
Christian love	429
Tender sympathy	429
Mutual forbearance	430
Special care for the poor	430
Hospitality	431

	PAGE
Mutual oversight and admonition	432
A holy example	432
Earnest prayer	432
Diligent co-operation	433
III. <i>Church members owe duties to the world around them, p. 434.</i>	
They owe it :—	
A practical protest against its sins	434
Separation from its spirit, maxims, and pleasures	434
A consistent illustration of the moral beauty of the religion of the Son of God	435
The dissemination of Christian truth	436
Unceasing prayer for its conversion	437
Submission to its civil powers ; p. 437. Its limitations	438
IV. <i>Church members owe a supreme allegiance to the Lord Jesus Christ, p. 438. They owe Him :—</i>	
Implicit submission to Him, and to Him only, as to the doctrines that they believe	439
Unhesitating reliance upon His merits, grace, and mediation	440
Submission to His laws and ordinances	440
The imitation of His example	441
Entire consecration to His glory	442

* * *This Table of Contents has been made to embrace EVERY material point, so as entirely to supersede the necessity for an Alphabetical Index.*

INTRODUCTION.

THE subject of this book is REVEALED, NOT NATURAL THEOLOGY.

By the Gospel is meant the doctrine of salvation by a twofold gracious provision—the atonement of the Saviour, and the regenerating influences of the Spirit. Revelation makes known a remedial scheme: it provides for the two great wants of man—*pardon* and *moral renovation*. It announces a sacrifice, by which our sins may be forgiven consistently with the claims of divine law and justice; and an influence by which we may be restored to the possession of the moral image of God.

In their modes of explaining the subordinate details of the evangelical system, “orthodox Christians,” it is admitted, are divided; but this fact does not impugn the unanimity of their faith in the doctrine of salvation by an atoning sacrifice, and by a gracious and regenerating influence. Such controversies are disputes rather concerning methods of exposition than essential truths. The differences indicate that the expounders are imperfect; the agreement proves that the revelation is divine, and enforced by the agency of one Almighty Spirit.

The two great doctrines to which we have referred, and those other truths which they assume, constitute the *peculiar* glory of the Gospel. They distinguish it from natural religion. For though natural religion does not contradict these truths, but rather seems to furnish some analogies which corroborate them when made known, she does not formally teach them, nor could she ever have discovered them.

Natural theology can never solve the question, How shall man be just with God? for this is a query which nature was not intended to answer. To settle this point the Bible was inspired. The volume of nature was published too soon to contain any answer to the inquiry, What must I do to be saved? for *it was extant before man fell.*

In the departments of Criticism and of Introduction we undoubtedly are ahead of our fathers; but we have never equalled them in deep spiritual insight into the meaning and scope of the divine word. Theirs is a theology which will last as long as the Church of Christ: it will live to see the poor puny thing of modern birth dead and buried, with no prospect of a resurrection.

Many good men object to systems of theology altogether. Their reasons for so doing, however, are very vague and unsatisfactory. Theology, like every other science, must have its fundamental truths; and these fundamental truths must sustain a certain relation to each other. It is the business of the theologian to discover these truths and their mutual relations; and when he has done this, he has, in effect, framed a system of theology. He may object to the term SYSTEM, but he has produced that which the term designates. Of course, man-made systems are all liable to many errors and deficiencies, and should never be put in the place of "the lively oracles" themselves; but so long as theology is a form of truth to be understood by the intellect, and embraced with the heart, it must admit of some such process as that exhibited in this volume. That systems of theology can ever unfold the full import of the divine revelation, we by no means believe. There is an affluence of meaning, and consequently of instruction, in those precious records, which no human forms can exhaust.

Most earnestly, too, do we protest against the idea of making any system of theology a sort of censor over God's own truth. Our systems must bow to God's word; but God's word to our systems, never. Every article of our creed should be in harmony with the letter and spirit of divine revelation; in fact, it should be the obvious outcome of God's own teaching. And if in the investigation of the Holy Scriptures we meet with two truths which we find it impossible satisfactorily to harmonize, we must not allow a love of system to induce us to reject either, but permit both

to stand in their integrity, and confess our inability to comprehend all the relations and harmonies of the counsels of infinite wisdom.

Dogmatic theology is by no means a popular study in our day. We hear a great deal of jargon about *subjective truth*, which we confess is to us utterly unintelligible. For what is subjective truth, stripped of its metaphysical garb of words? It shrinks into what we mean by *opinion*. Subjective truth is *truth as it exists in our minds*, and truth in a man's mind is simply opinion. It is just a man's ideas of truth, which, after all, are not true merely because he believes them, but because they are in harmony with *objective truth*, that is to say, with the unalterable reality of things as they are. Hence, subjective truth, or in one word, opinion, can be no standard of appeal. There must be some objective truth, to which our opinions, if true, answer: and it is the agreement of our ideas with this objective truth which stamps them as true. Experience may demonstrate to us the truth of any particular proposition, but it does not make that proposition in itself more true. It was true before we became convinced of its truth. A savage in some tropical region, who had never seen ice, might doubt whether water could become a solid body: it would, however, still remain true that such is the case; and the transporting of that doubter to the snows of Siberia or Greenland, though it would satisfy him that at a certain degree of coldness water does freeze and become a hard substance, would not render this fact more a fact than it was before his conviction of its truth. So there is a form of sound doctrine which is eternally and unalterably true, and which God has graciously condescended to reveal in His word; the verity of which may be proved by experience and consciousness, so that it shall become in the man's own soul a subjective form of truth. His experience and consciousness, however, have not made God's truth truer, but have simply ascertained by experiment the fact of its truth. Though all men rejected the Gospel, it would still remain an eternal verity, for, as it is written, "Let God be true, but every man a liar" (Rom. iii. 4). Neither experience nor consciousness can alter truth into falsehood, nor falsehood into truth. There is an eternal standard of right and wrong; *that standard is to be found in God Himself, and His word*

is unalterably and dogmatically true, because it is His word. Let us not then lose ourselves in a mist of vague generalities. The truth as it is in Jesus is a system of doctrine which teaches us things that are to be believed in their obvious grammatical sense, and not according to the loose uncertain interpretation which the "subjectivity" of every sentimental professor chooses to put upon them! The word of Jehovah is not a nose of wax to be manipulated according to "the mental and moral idiosyncrasy" of every investigator. It teaches in positive and precise terms: if it did not, we might as well be without a revelation at all, for human "subjectivity" is so endlessly diversified, that we should be without any fixed standard of appeal. In short, if the Bible does not contain a fixed form of objective truth, the revelation is not in the book which settles nothing, but in the man's own consciousness which settles everything!

Let us, then, endeavour reverently and humbly to ascertain what the living God means by what He has said. Believing this, we shall "have the witness in ourselves" (1 John v. 10); and doing His will "we shall know of the doctrine, whether it be of God, or of men" (John vii. 17). He has given us "a form," or type, or mould (*τύπος*) of doctrine, having precise lines and features, "into which we are to be poured or delivered" (Rom. vi. 17). He has revealed to us "a form," or pattern (*ὑποτύπωσις*) of sound words, which we are "to hold fast" (2 Tim. i. 13), and for which we are "earnestly to contend" (Jude 3).

A HAND-BOOK OF REVEALED THEOLOGY.

PART I.

THEOLOGY IN RELATION TO ITS STANDARD OF APPEAL.

THE logic of our subject demands that we should first consider the claims of the book which professes to teach us the whole science of revealed theology. Our only standard of appeal in this investigation is the Bible. But what constitutes the Bible? How was that book produced? And what is its authority?

CHAPTER I.

THE BIBLE: WHAT ARE THE COMPONENT BOOKS OF THE CANON?

THE first question which meets us is, Are we quite sure that we have the Book as God gave it to us? Is the canon of inspiration still preserved? Have we the right books, and have we those books in a genuine and authentic form?

1. To these questions we reply, *The à priori argument is altogether on the side of the preservation and genuineness of the canon.* Is it to be supposed that Jehovah would allow so

precious a boon to perish? On its preservation depended, instrumentally, the accomplishment of Jehovah's most sublime purposes in the regeneration of sinners, and the sanctification of believers (see 1 Pet. i. 23, and John xvii. 17). Can we suppose, then, that He who had inspired this regenerating and sanctifying word would allow it to perish? Having produced it for such purposes, the antecedent probabilities—not to say necessities—of the case were that it should be 'the word of God which liveth and abideth for ever' (1 Pet. i. 23). While sinners are to be "begotten again," and saints are to be "built up" by "the truth as it is in Jesus," that truth must remain in the earth, as the means in the hands of the Holy Ghost of producing these results.

2. Besides, we have positive testimony in the word itself that "*the scripture cannot be broken*" (John x. 35); and if it cannot be even broken, *à fortiori*, much less can it be destroyed. "All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you" (1 Pet. i. 24, 25). "The grass withereth, the flower fadeth; but the word of our God shall stand for ever" (Isa. xl. 8). "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My Spirit that is upon thee, and my words which I have put in, thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever" (Isa. lix. 20, 21). With these and other kindred passages before us, we must believe that the word of the Lord is still among us. If the Bible ever was true, it is still true, and it tells us that the Scriptures of Jehovah cannot perish.

But here the question of course arises, What books compose the Canon of Scripture, and by what rule is their canonicity to be determined? We take first the books of the Old Testament.

3. And with regard to these there is, we conceive, but little difficulty, for *we have our Lord's own voucher for the inspiration and authority of the Jewish canon, as it existed in*

His day. To it He constantly appealed as an infallible authority. Let the reader take the following examples:—
 “Have ye not read this scripture?” (Mark xii. 10). “This day is this scripture fulfilled in your ears” (Luke iv. 21).
 “As the scripture hath said” (John vii. 38). “Unto whom the word of God came, and the scripture cannot be broken” (John x. 35). “How then shall the scriptures be fulfilled, that thus it must be?” (Matt. xxvi. 54). “The scriptures must be fulfilled” (Mark xiv. 49). “And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself” (Luke xxiv. 27). “All things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me” (Luke xxiv. 44). And not only did our Lord thus appeal Himself to the scriptures of the law, and the prophets, and the Psalms, but He directed others to read them as an infallible guide. These were His words: “Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me” (John v. 39).

The Apostles trod in their Master's steps as to the reverence which He paid to the scriptures of the Old Testament. In all their preachings and writings they constantly appealed to them. “What saith the scriptures?” is the question with which they shut up all debate (see Rom. iv. 3; Rom. xi. 2; Gal. iv. 30). They call the writings of the Old Testament “the holy scriptures” (see Rom. i. 2; 2 Tim. iii. 15). And Paul unequivocally affirms, “All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. iii. 16, 17). And the Apostle of the Circumcision endorses this avowal of the Apostle of the Gentiles thus: “No prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost” (2 Peter i. 20, 21). The only question then for a devout Christian to concern himself with is this: What were the documents to which Christ and His apostles thus appealed? But we have historical evidence, of the most conclusive kind, that the books which our Lord and His inspired messengers stamped

with their authority were the same as those which now constitute our Old Testament.

The order in which they were placed was different from that observed in our Bibles. The apocryphal books were not included. Perhaps Ezra and Nehemiah were one book, as were the four books of Samuel and Kings, and the twelve minor prophets. The only book about which any difficulty exists is that of Esther, but Josephus obviously includes it in the Jewish canon. The evidence is clear and satisfactory that Jesus Christ, Paul, Peter, John, James, and the other Apostles, had the same Old Testament which we have now.

For an examination of this whole question, the general reader is referred to the "Critical History and Defence of the Old Testament Canon," by Moses Stuart (Dr. Samuel Davidson's Edition. Routledge and Co., London). In this conclusive and admirable work it is proved that—

"The books which for ages past have belonged to the Hebrew canon, and which now belong to it, are the very same books which belonged to it in the time of Christ and the Apostles, and for several centuries before this period" (page 272).

The critical proof of this important proposition lies not within the scope of this work. We intend to avoid everything that more properly belongs to the department of INTRODUCTION. We assume that the learned Moses Stuart, and others, have proved the point stated above. This is all we ask the critics for. We care not to be able to explain *how* the canon was formed, nor are we shaken in our faith because of difficulties in the exposition of some of its parts. Christ and His Apostles, speaking of the canon as a whole, call it Scripture—Holy Scripture; Scripture that cannot be broken; Scripture given by inspiration of God, and by the moving of the Holy Ghost. Thus, by a very short and easy route, we arrive at the conclusion that the whole of the Old Testament is the word of the living Jehovah. Jesus has said that it is so, and surely He knew canonical scripture from uncanonical! The Messiah has set that question for ever at rest for all reverent believers in His infallibility and Godhead.

To use Dr. Pye Smith's words :—

"We reject the apocryphal books, because

"*a.* They are not in the Palestine canon recognised by our Lord and the Apostles.

"*b.* They make no claim to divine authority, but the contrary. *Vide* Wisd. Sol. vii. Sirach, *prefaces.* 2 Macc. xv. 38. 1 Macc. iv. 46 ; ix. 27.

"*c.* They contain much that is erroneous in both fact and doctrine." (First Lines of Christian Theology, p. 77.)

4. *And as to the New Testament canon, the evidence is equally satisfactory.* The Redeemer promised that the Holy Spirit should come to guide His apostles into all truth. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John xiv. 26). "I will send unto you the Spirit of truth," &c. (John xv. 26). "When the Spirit of truth is come, He will guide you into all truth" (John xvi. 13). "He shall receive of mine, and shall show it unto you" (John xvi. 14). "Ye shall receive power after that the Holy Ghost is come upon you" (Acts i. 8). These, and many other promises to the same effect, were fulfilled—first on the day of Pentecost, and continuously to the close of the Apostolic age.

Matthew and John were both Apostles, and so were James, Peter, and Jude, or Judas, with Paul the Apostle of the Gentiles. Of the canonicity of what they wrote then there can be no doubt. The Gospel by Mark was evidently written at the dictation of Peter. To use Dr. Angus's words, "It is the concurrent testimony of the early Christian writers that Mark attended Peter (by whom he was probably brought to a knowledge of the truth, see 1 Pet. v. 13) during a considerable portion of his ministry ; and having for some years enjoyed the intimate friendship of that Apostle, wrote this account of our Lord's life under his immediate direction ; so that Justin calls his gospel 'the Gospel of St. Peter.' Some commentators suppose this fact to be referred to in 2 Pet. i. 15, 16." (Bible Handbook, p. 559.)

Luke's Gospel was probably written under the direction of Paul. It is pre-eminently the Gospel of the Gentiles. When or where it was composed is uncertain ; but it has from the first been universally admitted to be of canonical authority, and contains abundant internal evidence that it is of God. Moreover, Luke x. 7, is quoted by Paul as

scripture in 1 Tim. v. 18. Luke's Acts of the Apostles was undoubtedly written under the eye of Paul. From the first, both Luke's Gospel and Acts have been received as a part of "the living oracles."

Thus the canonicity of every book in the New Testament is proved; and specially worthy of attention is it that Peter himself recognises the divine authority of the Epistles of Paul, classing them with "the other scriptures" (see 2 Pet. iii. 15, 16) while Paul was yet living.

Into the question of the *genuineness* and *authenticity* of the books, as we now have them, it is not our intention to enter. The reader who desires to investigate these questions for himself will read such books as "Havernick's Introduction to the Old Testament;" "The Introductions to the New Testament," by Hug and Davidson; "Bengel's Gnomon;" "Angus's Bible Hand-book;" Dean Alford's invaluable Greek New Testament; and the various articles bearing on these points in "Kitto's Biblical Cyclopædia," and Dr. Wm. Smith's Dictionary of the Bible. Dr. Angus's is perhaps the best popular book of its kind, as it gives the result of an immense amount of reading in a very small compass. The following is the summary contained in that volume:—

"In the 7,959 verses of the New Testament there are not more than ten or twelve various readings of great importance, and these affect not the doctrines of scripture, but only the number of proof passages in which the doctrines are revealed." The important various readings sanctioned by Griesbach are the following:—

In Acts viii. 37, he omits the verse.

In Acts ix. 6, he omits the first part of the verse.

In Acts xx. 28, for "the Church of *God*," he reads "the Church of the Lord," a change depending on one letter, K for Θ.

In Phil. iv. 13, for "through Christ," he reads "through Him."

In 1 Tim. iii. 16, for "*God* manifest," he reads "*who was*;" a difference arising from the supposed omission of a mark in one of the two letters of the word, O for Θ.

In James ii. 18, for "by thy works," he reads "without thy works," as do many copies of the English version.

In 1 John v. 7, 8, he omits from "in heaven" to "in earth."

In Jude 4, he omits "God."

In Rev. viii. 13, for "angel" he reads "eagle."

These corrections are all sanctioned, except Acts xx. 28, and 1 Tim. iii. 16, by Scholz and Hahn. In these two passages, both Scholz and Hahn agree with the common text, as they do, much more frequently than Griesbach, in other unimportant readings.

Several of the readings of Griesbach, though not theologically important, remove difficulties from the present text.

Of the Old Testament, a careful examiner has noted 1314 various readings of value. Of these, 566 are adopted in the English version; 147 of the whole affect the sense, *but none can be regarded as theologically important*; generally they correct a date or complete the sense. (See "Hamilton's Codex Criticus," London, 1821.)

"The writings of Terence (six pieces only) contain 30,000 variations, and they have been copied many times less frequently than the New Testament. We may well acquiesce, therefore, in the language of Bengel, who, after laborious research into these topics, wrote to his scholar Reuss, 'Eat the scripture-bread in simplicity, just as you have it, and do not be disturbed if here and there you find a grain of sand which the mill-stone may have suffered to pass. If the holy scriptures, which have been so often copied, were absolutely without variations, this would be so great a miracle that faith in them would be no longer faith. I am astonished, on the contrary, that, from all these transcriptions, there has not resulted a greater number of various readings'" (pp. 11, 12).

CHAPTER II.

THE BIBLE: HOW WAS IT PRODUCED?

ASSUMING, then, that we have the books of the Old and New Testaments in a state of marvellous literary accuracy, another question arises, *How was the book in the first instance*

produced? This inquiry opens up the whole controversy about *inspiration*. The inspiration of the Bible is one of its own doctrines, and therefore cannot be passed over in a professed system of theology. This is not a question of criticism, but of divine testimony.

We have, then, in this chapter to consider the import of those passages which ascribe inspiration to the holy scripture. Of the mode in which the divine afflatus was conveyed, we have no information; hence, this must remain to us an impenetrable mystery. The *psychology* of inspiration is, and ever will be, a profound secret.

The point, however, with which we are to concern ourselves, is the result. All that we need to prove is that the inspiration of the Bible secured its writers from error, not merely as to matters of fact and doctrine, but even as to the very phraseology in which the fact or doctrine was revealed.

The writer avows himself to be a firm believer in the inspiration of *the very words of scripture*. What he contends for is, that the very words of holy writ were so under the control of the Divine Spirit, that, in the original records, every letter was infallibly true. We say, *in the original records*, that is, in the manuscripts which the prophets and apostles themselves wrote, or revised after they had been written by their amanuenses. But we must be allowed to say that we do not accept the definition of verbal inspiration given by that admirable scholar, Dean Alford, in the preface to his edition of the New Testament. The dean's exposition is a caricature. He says, "With regard to verbal inspiration, I take the sense of it to be, as explained by its most strenuous advocates, that every word and phrase of the scripture is absolutely and separately true, and *whether narrative or discourse, took place or was said in every most exact particular as set down.*" The italicised portion of this quotation is what no intelligent advocate of verbal inspiration believes. We admit that in many instances the sacred writers do not profess to give the exact words of the discourse recorded, but only its sense; and, that different inspired writers often give the sense of the same discourse in varying phraseology. But both these admissions are perfectly compatible with what the author means by verbal inspiration. Surely the Holy Spirit *may have inspired the exact words* of these several *versions*

of the same discourse, seeing that they all agree in giving the same sense. This is all that we mean by verbal inspiration. The very words of these free and independent renderings of the sense of the same utterance were inspired by the same Spirit. We give our reasons for the faith that is in us.

1. *We begin with Peter's memorable testimony in his Second Epistle* (i. 19-21): "We have more sure the prophetic word (Dean Alford's rendering); whereunto ye do well to take heed, as Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." It is clear, we think, that this passage refers to the Old Testament witness to Christ as a whole, and not to any particular prophecy. It is a general affirmation that the holy men who wrote the Old Testament were (ὑπὸ Πνεύματος ἁγίου φερόμενοι) borne along, or impelled by the Holy Spirit. It refers not merely to the utterance of the word of God by their lips, but to that word as recorded in the scripture. It must evidently have been of that word, *as written*, that the Apostle said, "We have more sure the prophetic word," etc.; for the predictions had been uttered centuries before Peter's day, and Peter and his contemporaries only had them in writing. And it is of the written word that the Apostle speaks when he says, "No prophesy of the scripture is of any private interpretation." Nothing can be clearer, then, than this, that the Apostle Peter asserts this written Old Testament witness to Christ to be "*a more sure* (βεβαιότερος) *word*" even than the one voice which came from heaven on the Mount of Transfiguration, "as being of wider and larger reference, embracing not only a single testimony to Christ, as that divine voice did, but τὰ εἰς Χριστὸν παθήματα, καὶ τὰς μετὰ ταῦτα δόξας: as presenting a broader basis for the Christian's trust, and not only one fact, however important." (Alford, in loco.) The great point to which we here direct attention is, that the same infallibility is ascribed to the record of the divine revelation as to the original revelation itself. The scripture is as sure and as divinely inspired as the original utterance of which it is the transcript.

2. *This is positively affirmed by Paul in 2 Tim. iii. 16,* "The holy scriptures are able to make thee wise unto salvation, through faith which is in Christ Jesus. All scripture is given by inspiration of God (*θεόπνευστος*), and is profitable," &c. The writings are called holy writings (*ιερά γράμματα*), because they were "divinely breathed forth," or "inspired." And this is true of the whole canon; of everything which Paul as a Christian Jew would include under the general term scriptures. All scripture (*πᾶσα γραφή*) is comprehended in this testimony. The primary record was written by God's own direction. Paul says nothing about degrees of inspiration in the various parts of the record. His assertion as much applies to the books of Chronicles as to the book of Isaiah; in short, to every sentence, word, and letter in the original manuscripts of divine truth.

3. Besides, *in holy scripture we never meet with anything like a distinction between the inspirations of the thoughts conveyed, and the words in which they are expressed.* Of God's spoken revelations we read that they were the Lord's words, and not merely his thoughts. "The word of the Lord;" "Thus saith the Lord;" "My words;" "God spake in time past unto the fathers by the prophets;" this is the invariable style in which divine revelations are introduced. The very words are said to be the Lord's; never the thoughts only.

And so with regard to the written word, the inspiration is affirmed of the writing, and not merely of the facts or doctrines recorded. In addition to Paul's testimony, that "all scripture," literally "writing" (*γραφῇ*), is given by inspiration of God; we have the language of our Lord Himself:—"Jesus answered them, Is it not written in your law, I said, ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye," etc. (John x. 34, 35). It is observable that this controversy was about the right application of a word, and that our Lord settled it by an appeal to the *ipsissima verba* of a passage in the Old Testament, adding to this verbal reference, His own majestic dictum, "the scripture" (that is, the scripture as a whole, doctrines, facts, and words included) "cannot be broken." The con-

text makes it certain that our Lord refers to the very words of the record.

In addition, the reader may ponder the following passages:—"I will show thee that which is noted in the scripture of truth" (Dan. x. 21). Not merely was the original revelation true, but the writing of it was infallibly true. "The words of the Lord are pure words" (Ps. xii. 6), that is, pure from the least admixture of error or sin. "Every word of God is pure" (Prov. xxx. 5). There was not in the original transcript of His thoughts a single word of untruth.

And so throughout. God took care that the thoughts, etc., which He had revealed to men, should not be misrepresented in the process of committal to writing. An error in the latter case would have been incalculably worse, and more widely spread in its injurious influence, than in the former; for the spoken revelation was often only for one age and people, whereas the inspired record was intended for all centuries and nations. Would Jehovah allow His sublime doctrines and counsels to be murdered by verbal inaccuracy? But there was only one way of preventing this, viz., by superintending by His own Spirit the transference of His revelations to writing, and thus guiding the penmen to the selection of right words.

4. *If the Bible be an inspired book at all, in the sense in which Christians ordinarily understand that phrase, its inspiration must, from the nature of the case, extend to its words.* For the very obvious reason that the Bible is a book of words. Books chronicle facts and thoughts in words. We think in words, and we write in words; so that thoughts cannot be inspired apart from the inspiration of the words that convey them; nor can records be inspired apart from the words which, in fact, constitute the record. An inspired record, therefore, in which the writers are under no divine influence as to the words employed, is an absurdity, a contradiction in terms. If the words are not divinely approved, what becomes of the authority of the document?

5. *For correctness of expression is necessary, that the revelation originally made may be really and truly transmitted.* How can we tell that we have in very deed God's thoughts, if they are conveyed in words which men unaided by the

inspiration of the Holy Ghost have used? May they not have failed to transmit the exact shade of sentiment or doctrine intended?

6. And this argument derives additional force from the fact, that *much of holy scripture was, at the time at which it was written, mysterious even to the men who wrote it*. After they had penned the sacred word, they had to pry into its meaning. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into" (1 Pet. i. 10-12). It is plain from this passage that many of the predictions of the ancient prophets were unintelligible to themselves. They had to investigate the meaning of their own utterances. Now it is clear that in all these cases the holy seers must have been supplied with the *ipsissima verba* in which they spake and wrote. The thoughts were beyond their perfect comprehension: how then could they suitably express ideas which they did not understand? To the writer this argument appears unanswerable, so far at least as the Old Testament witness to the Messiah is concerned; and it must be admitted that the reference in 1 Pet. i. 10, 11, is to this particular part of holy scripture. See, too, Daniel xii. 8-13. "And I heard, but I understood not. Then said I, O my Lord, what shall be the end of these things?" etc., etc.

7. But it will, no doubt, be asked, *Do you then ascribe the same degree of inspiration to the writing of the first nine chapters of the first book of Chronicles, as to the composition of the fifty-third chapter of Isaiah?* This question is generally asked as a sort of *reductio ad absurdum*. We answer, We know nothing of degrees of inspiration in holy scripture, and it is to the written record that the question proposed relates. If the first nine chapters of the first book of Chronicles be (as we believe they are) a part of the Jewish Canon to which Christ referred when He said,

"The scripture cannot be broken ;" and of which Paul said, "All scripture is given by inspiration of God ;" then there can be no question that the records given by the Holy Ghost in the Chronicles are as infallibly true as the scripture of Isaiah's predictions in his fifty-third chapter. Besides, if the Holy Ghost did not superintend the very words of the first nine chapters of 1 Chron., what did He superintend when those chapters were written ? They are simply a list of words, being the names of men. Sentiment there is none ; doctrine there is none ; they are merely chapters of words ; and if the words in which they were originally given by the Divine Spirit were not strictly and infallibly true, they were utterly valueless.

We do not stop to justify the divine wisdom in this care over genealogies, though anything that concerns the history of those tribes, in one of which our Lord was to be born, ought not to be uninteresting to a devout mind. There stand the chapters, a part of the scriptures given by inspiration of God. And if the blessed Spirit had anything to do with them, He must have concerned Himself with their words, for their words constitute their only value.

8. But again, it may be asked, *How do you explain the fact that the holy scriptures give us different versions of the same form of words*, as, for instance, of the Decalogue and the Lord's Prayer ? We answer, The fact needs no explanation. Surely the Holy Spirit may vary His own phraseology in imparting to us His sublime conceptions. All we contend against is, that He left these variations in words to the writers. The versions of the Decalogue and of the Lord's Prayer are all His, hence we find that these varied forms of expressing the same idea are in perfect harmony with identity of thought.

Thus, too, we account for *the different styles of the several writers of the Bible*. The Holy Spirit made use of their various degrees of culture, as, for example, the education of Paul and of Luke, as media, just as a musician uses the instrument on which he plays ; but Paul and Luke were simply the amanuenses of the inspiring Comforter, as the pipe or reed is but the medium through which the musician discourses his melodious strains. What is called "the human element" in the Holy Scripture is perfectly compatible with verbal inspiration, intelligently held.

And as to *the various readings which have been permitted to creep into the inspired canon* through the carelessness or ignorance of transcribers ; these do not affect our argument at all, *which has respect throughout to scripture as God originally gave it.* Still, it must be borne in mind that these variations are not important,* and that God has permitted them, no doubt, for wise reasons ; among others, to quicken the industry and earnestness of the Church in investigating the words of “Scripture undefiled ;” and to excite in us a desire to watch with godly jealousy over the purity of the sacred records.

CHAPTER III.

THE BIBLE : WHAT IS ITS AUTHORITY ?

HAVING ascertained that we have the veritable canon of scripture, and that all scripture is given by inspiration of God, the next question that meets us is, What use are we to make of the holy record ? or, in other words, What is its authority ?

1. *The authority of Holy Scripture is absolute and infallible.*—As it is indeed the word of the living God, its authority must be absolute and infallible. There needs no other proof of its authority than that furnished by the fact of its inspiration. On all questions on which Jehovah has spoken, controversy is at an end, except so far as differences of opinion may arise in ascertaining the import of the testimony. Holy Scripture was not intended to teach us science or philosophy—on these points it has only touched incidentally ; but even in this department of truth the Bible is to be believed so far as it has spoken. Holy Scripture contains no scientific blunders or mistakes. We had rather learn of God in every inquiry than of all the savans in the world. If our philosophy contradict the Bible, the error must be in our philosophy, not in the Bible. But all the efforts of infidels to convict the word of God of scientific blundering have proved miserable failures. “It would have been preposterous if its phraseology, including all allusions

* See page 12.

to natural phenomena and their causes, had not been that of the age and country. It is sufficient that they be susceptible of a fair explication, which is indeed but a species of translating from a foreign and ancient mode of speech to a native and modern one. Examples: Gen. xxii. 17, xlix. 12; 1 Sam. xvi. 14." (Pye Smith's First Lines, etc., p. 73.)

We use the same freedom of speech even in this *enlightened* age. Hence our greatest astronomers continue to speak of the sun as *setting* and *rising*, though they know very well it does neither. Is this a blunder? or do people suspect them, in consequence of their employment of this popular phraseology, of not understanding the true theory of the solar system? Assuredly not! Why then should we charge God with ignorance of the laws of His own universe, because by the mouth of Joshua He told the sun to stand still?

But the Bible is principally intended to be the guide of our religious belief and practice. It demands of us unhesitating faith in its teachings, and unflinching obedience to its precepts. "Let God be true, and every man (that is every man who speaks in opposition to His word) a liar" (Rom. iii. 4). "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). We may not hesitate to follow when the Spirit of Jehovah leads us; for thus we read: "Because they rebelled against the words of God, and contemned the counsel of the Most High: therefore he brought down their hearts," etc. (Psa. cvii. 11, 12). "Whoso despiseth the word shall be destroyed; but he who feareth the commandment shall be rewarded," or in peace (Prov. xiii. 13). "Ye received it, not as the word of men, but (as it is in truth) the word of God" (1 Thess. ii. 13). "Stand fast, and hold the traditions ye have been taught, whether by word or our epistle" (2 Thess. ii. 15). "Hold fast the form of sound words which thou hast heard of me" (2 Tim. i. 13). "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-speed; for he," etc. (2 John 9, 10, 11). Thus uncompromising is the demand which the Holy Scriptures make upon our faith and obedience.

2. *The authority of Holy Scripture is universal.*—That is to say, its authority extends to all men who hear its message.

Those who despise it are still held in the stern grasp of its claims. "He that rejecteth me," saith our Lord, "and receiveth not my words, hath one that judgeth him; the word that I have spoken, the same shall judge him in the last day" (John xii. 48). And no Christian can escape from his allegiance to the truth of God. The proudest functionaries in the Church are responsible at its bar. The claims of popes to be higher than the word of God are blasphemous. Bishops are to be subject to the truth, not the truth to them. (See 2 Tim. iii. 14-17.)

And the authority of Scripture applies to the whole of each man's faith and practice. It is to be his sole and sufficient guide in all religious matters, both as to doctrines and ordinances; for "Scripture is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto *all* good works" (2 Tim. iii. 16, 17). And so with regard to the constitution and government of the societies of the faithful. The New Testament is meant to be the statute-book of the Churches which the Lord plants in the earth. Thus it addresses them:

"Hold the traditions which ye have been taught, whether by word or our epistle" (2 Thess. ii. 15). "Those things which ye have both learned, and received, and heard, and seen in me, do," etc. (Phil. iv. 9). "I praise you, brethren, that ye keep the ordinances as I delivered them to you" (1 Cor. xi. 2). "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed" (2 Thess. iii. 14). "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us" (2 Thess. iii. 6). Thus the individual Christian, and the Churches of Christ, alike are to be governed by God's truth.

3. *The authority of the Holy Scripture is exclusive*—that is to say, we must not add to it any co-ordinate power. Scripture is not contrary to the law of nature, for that law is embodied in scripture. Nor is God's word opposed to the law of conscience, for an enlightened conscience always esteems "all God's words concerning all things to be right" (Ps. cxix. 128). The Church of God has no legislative power. Her duty is simply executive. She has to enforce and apply the statutes laid down in the gospel of Jesus;

but to make new laws she has no power. Apostolical doctrines she is to preach ; apostolical ordinances she is to administer ; and apostolical discipline she is to enforce ; and when she does this, she speaks in her Master's name with power. But legislation is not within her province. "The ordinances as delivered" she is to keep ; but to add to their number would be a usurpation of the crown rights of Immanuel. This is God's charge, "Every word of God is pure," etc. ; "add thou not unto his words, lest he reprove thee, and thou be found a liar" (Prov. xxx. 6). "You shall not add unto the word which I command you, neither diminish from it" (Deut. iv. 2). "Secret things belong unto the Lord our God ; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law" (Deut. xxix. 29). "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book ; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book" (Rev. xxii. 18, 19).

Holy Scripture stands gloriously alone in its majesty and in its claims. It speaks as no other book does, for it testifies in God's name, and demands a reverence, which it would be blasphemy to accord to any other authority.

Moreover, all people are to read it for themselves. Even children are to be familiarized with its contents. "You shall teach my words to your children, speaking of them," etc. (Deut. xi. 19 ; see also Deut. xxxi. 11-13 ; Ps. lxxviii. 5-8 ; 2 Tim. iii. 14-17). Every man and woman is to search the Scriptures as the Bereans did, and is to compare all other teachings, though promulgated by the pope and his whole college of cardinals, with its revelations. (See Acts xvii. 11 ; 2 Tim. iii. 15-17 ; Isa. xxxiv. 16 ; Matt. xv. 3-6 ; Gal. i. 8 ; Col. ii. 8 ; Col. iii. 16 ; 1 Pet. ii. 2 ; Deut. xxix. 29 ; Rom. xv. 4 ; John v. 39 ; Isa. viii. 20.) And in so solemn an investigation let every man ask for the aid of that good Spirit whose special office is to "testify of Christ" (John xv. 26) ; to "glorify Christ" (John xvi. 14) ; to "take of the things which are Christ's, and show them unto us"

(John xvi. 14); to "bring all things that Christ has said to our remembrance" (John xiv. 26); and "to lead us into all truth" (John xvi. 13). For the discharge of these high functions the Comforter is to "abide with the Church for ever" (John xiv. 16); and in His presence and guidance we have our only defence from "heresy and false doctrine." Let us then implore His aid in our investigations, remembering that, directed by HIM, "the wayfaring men, though fools, shall not err therein" (Isa. xxxv. 8).

Thus we close our necessarily very brief consideration of "the standard of appeal." We shall now proceed to examine what it teaches concerning the great truths of religion.

PART II.

THEOLOGY IN ITS GREAT THEME, GOD.

As theology is literally *science which relates to God*, it will be right, in the first instance, to consider what the Bible tells us with regard to that Being of beings.

CHAPTER I.

THE EXISTENCE OF GOD.

If the Bible be true, there is a personal God, the Creator, Preserver, and Ruler of the universe. Any man, therefore, who has been convinced of the truth of the scriptures, must believe in the existence of a Divine Being. A man may believe in a God without receiving the scriptures as inspired; but no man can do the latter without doing the former.

Still, it may be well to look briefly at the general evidences of the existence of a personal and intelligent God.

1. *We put first the evidence furnished by the positive affirmations of Holy Writ.*—To quote particular passages is quite unnecessary, for the Bible assumes throughout the existence of a personal and intelligent God.

2. *The reasonableness of the scriptural idea of God.*—The conceptions of God which are given by revelation are such as commend themselves to right reason. We feel intuitively that it is desirable that there should be such a being. The idea of an orphan universe, of worlds without a head or ruler, is a cold and freezing thought to the heart of humanity ! Reason may not have been able to discover, with infallible certainty, that there is such a King of kings ; but when the majestic fact of His existence is propounded, it at once insinuates itself into the unprejudiced understanding. Men do not need to reason themselves into the belief of the existence of a personal God, but they do need to reason themselves out of it. If the history of each atheist's heart could be written, it would be found that sophistry and false logic had torn up the belief in a Divine Being from the soil of his soul. Violence needs to be done to every instinct of our nature before we can be brought to part with the idea of a God.

3. *The fact that, from the very first, this truth has been all but universally held by man.*—With the exception of a few atheists, who have argued themselves out of the belief of everything, and one or two tribes found by Moffat in the centre of Southern Africa, all men have held this sentiment. The loss of the idea by the exceptional parties is explained by Rom. i. 21, 28, "When they knew God they glorified Him not as God, neither were thankful," etc. "They did not like to retain God in their knowledge." The corruption of this idea is also explained by the same passages.

The truth, however, remains that there exists, and has ever existed, among men of every region and of every age, almost without an exception, some conception of God.

How, then, did man get this notion ? It must have been in one of two ways. Either by a direct revelation—but this supposition concedes the whole question, for there can have been no revelation unless there was a God to reveal Himself—or by the force of overwhelming evidence acting upon the universal reason. But this implies that the idea is in harmony with universal reason, and, therefore, must be true ; and on the horns of this dilemma we leave every atheist to writhe.

4. *The evidences of design which characterise the whole of nature.*—Archdeacon Paley has, perhaps, put the design argu-

ment as forcibly as any man, in his treatise on "Natural Theology." It is an argument, the strength of which is recognised in scripture, and, therefore, no Christian may give it up. Paul advances it with great assurance in Rom. i. 20, "For the invisible things of Him from," etc. David invests it with all the eloquence of his inspired poetry in the first six verses of Psalm xix., "The heavens declare the glory of God," etc.

On every atom of matter we find impressed the laws of the universe. All the principles of optics are embodied in the human eye. Design is manifest everywhere, but where is the designer?

Is every atom of matter *self*-designed? Then it must be a God, for self-existence is an attribute of Deity; and so, to get rid of the difficulties attending belief in one self-existent being, we must believe in an indefinite number of self-existent beings! ONE God is too great a mystery, and so we must have millions of such!

When atheists talk about Nature and its doings, they utter nonsense, for Nature, taken in the sense in which they use the term, is a pure abstraction. It is merely an imaginary sum total of created existences. It has no separate or independent being. It can design nothing, for it is not a personal agent. It is in Nature that we perceive the marks of design—it is not the designer, but the designed. Did Nature, then, design Nature? Who can believe such an absurdity? If by Nature anything be meant different from the sum total of created existences, it must stand for God; but in that sense it is an inaccurate form of speech. Why does not the atheist say "God" at once, and not lose himself in a mist of words?

5. *The geological evidence that man must have been created at the time indicated in Holy Scripture.*—All the recent attempts to show that there are geological evidences of the existence of man antecedently to the era indicated in the Bible, have proved, according to the decision of the most competent geologists, utter failures. Man is not a development of any other order of beings. You find nothing like him in the earlier strata. He was manifestly a new creation. But how did he begin to be? How was the race first produced? It must have been by a creation, and if so, there *must have been* a God to create them. And if one race

had a creator, why not all? (See the whole chapter on *Man as Created*.)

6. *The universal existence of conscience in man.*—Without a God there can be no conscience. There may be, in such a case, loose and uncertain ideas of expediency and fitness; but where there is no God there can be no conscience, for conscience implies responsibility, and responsibility implies a God at whose bar we must stand. Without a Supreme Ruler, like the ever-blessed Jehovah, there could be no fixed standard of right and wrong; or, in other words, no moral law; and, consequently, no responsibility; and, consequently, no conscience. The whole conception of moral obligation or duty vanishes into nothingness with the surrender of the being of an intelligent ruler of the universe.

7. *The evidences which we have of a superintending Providence.*—Ordinarily, Jehovah works in secrecy and silence. He does this to try our faith, and to test our character. We may see His hand if we will; but we may close our eyes to the operations of His power if we choose. An old writer has said, that he who is accustomed to watch Divine Providences shall never lack a Providence to watch. Men accustomed to pray in spirit and in truth, know that there is a God who heareth and answereth prayer. And in the destinies of communities we see the same proofs of the existence of this glorious Being. Take, for an illustration, that marvellous episode in the history of the world, the career of the Jewish nation from the days of Abraham to the present, and look at it in connection with the prophecies of Holy Writ, and say whether there must not have been a superintending Providence at work in the fortunes of that remarkable race. The Providence of God alone can account for the obvious harmony of the facts of their past history and present state with the prophecies of Scripture.

8. *The inward consciousness of all who have made trial of Jehovah's love and power.*—The Christian has evidence in his own experience that there is a God. His conversion convinces him that there is a power above nature. He knows that he was born again, "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13), and his daily religious life is to him a standing refutation of the absurdities of atheism. For he "casts all his care upon God, and learns that "He careth for him"

(1 Pet. v. 7). He "rolls his burdens upon the Lord," and knows that HE sustains him" (Psa. lv. 22). In sorrow he flies to his Maker, and finds HIM "a very present help;" and amid the gloom of the valley of the shadow of death he hears HIM saying, "Fear not, for I am with thee."

His happiest moments are spent at the feet of God; his deepest joys, his holiest raptures, are experienced in communing with the Eternal and Invisible One. He believeth, and hath "the witness in himself." He has tasted and seen that the Lord is good: and he knows that "blessed is the man that trusteth in Him!" You might as well attempt to reason him out of his own being, as try to persuade him that there is no God. This evidence, the most powerful of all, is possessed by the poorest and most illiterate Christian, to whom the arguments, *à priori*, *à posteriori*, and *à fortiori*, are as unintelligible as the Greek of Sophocles.

9. *The moral and social influence of faith in God.*—History proves that faith in God—the true God, of course we mean—has always exerted an elevating and purifying influence over individuals and communities. The Bible has educated such men as Havelock, Knibb, Carey, Martyn, Williams, Schwartz, Howard, Moffat, and Livingstone, and a host of other worthies. Faith in God has given to history its noblest characters and its grandest passages.

Nations have sunk or risen as they have advanced or receded in their faith in our Maker. The godliest communities have ever been the purest and happiest; while the ascendancy of atheism in France ushered in a reign of terror. If systems are to be known by their fruits, then the belief in God is true, and atheism a lie.

10. *The metaphysical argument, or the argument from antecedent probabilities, commonly called the argument à priori.*—The full development of this train of reasoning, however, would consume too much of our limited space. We simply indicate its outlines, leaving the reader to fill them up.

I know that I exist. I know that I am what I am—that is, a personal conscious intelligence. I know that I have not always existed, for my consciousness only reaches back a few years. Yet something has always existed, must have always existed; for if ever there was a period when there was nothing, that period must have continued eternally, for

the self-evident reason that *nothing cannot produce something*. Can the reader, can any human being, believe in nothing as originating anything? No, the mind at once replies: nothing is nothing, and can never become the efficient cause of something. Out of nothing nothing can come. But if something must have always existed, that something must have been more than mere dead, inert matter; for I am an intelligent being, and that which is unintelligent cannot produce intelligence, for another obvious reason, there can never be more in the effect than there is in the cause. Therefore there must always have been a personal conscious intelligence. Unintelligence cannot produce intelligence.

We know that space exists, and that it can have no bounds. Infinite space, or space without limits, is the only conception that we can have of space. As there never was nothing, so there never was nowhere. There is "everywhere;" there is not "nowhere." Space is a boundless "everywhere." These are self-evident truths. Something has always existed everywhere, must have always existed everywhere; for if there be a point where nothing exists, this must have been eternally so, and *there* nothing always existed. And if this may be said of one point in space, it may be said of every point. We are compelled, then, to adopt the conclusion that something must have always existed everywhere, and in every part of everywhere.

And this is just the Christian idea of Jehovah, who is a personal conscious intelligence, existing everywhere and in every part of everywhere. He is from everlasting to everlasting, God, filling the regions of immensity with His presence; the Creator of every minor intelligence, and, therefore, Himself possessed of all intelligence. And as I know that I have a will, and that this will is power, so must God have the same faculty of willing, which in Him must be absolute and infinite power. Thus He made everything else to exist. There never was nothing; there always was God; and in Him existed a faculty of will, which was a power, and which made the universe to be.

Moreover, I am conscious of possessing a moral sense, which leads me to distinguish right action from wrong; and I instinctively feel that, imperfect as my moral nature is, it is, nevertheless, the highest glory of my being. Hence

I must conclude that the same faculty exists in the Infinite Intelligence, but in Him in its highest possible perfection.

Atheists say that there is no such being as God, and that we have invented the idea by "selecting the best qualities in the human mind and human character, and have thrown down all boundaries and made them infinite, and from these have constructed our abstract perfect deity." (Joseph Barker, in discussion between himself and Thomas Cooper, p. 8.) These words admit much; they concede that an abstract perfect deity is in harmony with "the best qualities of the human mind and character," and is, therefore, *à priori* reasonable.

We cannot close this section without observing that the *à priori* argument, as it is called, partakes, in truth, very largely of the *à posteriori* character. (See Pearson on Infidelity, p. 16.)

Dr. Samuel Clarke has given the *à priori* argument in its most elaborate form; but the reader will find it admirably put by our friend Mr. Thomas Cooper, in his discussion with Joseph Barker, at Bradford, pp. 28, 29, 30, and pp. 140, 141, 142. (Ward and Co., London.)

Before closing this chapter we shall notice, and briefly reply to, some of the leading objections alleged against the Divine existence.

1. "*I cannot comprehend the idea of God.*"—This is undoubtedly true. No one can grasp the sublime conception of an eternal and self-existent Jehovah. But neither can any man explain all the mysteries of his own nature, and yet no man can doubt the fact of his personal existence. The reality of God's being a man may believe, without being able to comprehend its mode. All life is mysterious; the mystery heightens as the life rises in dignity; and in the highest form of life, the existence of God, the mystery attains its climax.

2. "*How can two beings be present in the same place at the same moment of time?*"—This difficulty assumes that God is a material being. But Jehovah is a spirit. Two material bodies cannot occupy the same space at the same moment. Spirits, however, can be present with matter without being confounded with it, as is the case with every human soul that dwells in a body. How spirit can be thus present with matter without identification with it, we cannot tell; but our

own consciousness tells us that it is so. How much more may this be the case with regard to the presence of the Eternal Jehovah with His creatures?

3. "*Personality apart from organization is an impossibility.*"—This is a favourite argument with atheist lecturers. It is, however, a piece of gross assumption. These men find organization and personality combined in their own nature, and therefore coolly assume that they must be combined in every nature, not excepting the Divine. Clearly this is a *non sequitur*! Is human nature the type and model of every other nature? For aught we know to the contrary, there may be other intelligent beings, to whom the idea of personality with organization is as great a mystery as we find the idea of personality without organization to be. Let us hope, however, that they are more modest than our modern atheists, and that they do not dare to affirm that a thing is impossible, simply because they have had no experience of it! What can be more arrogant than for one order of thinking beings to set up the laws of their present mode of existence as the laws of the nature of all the intelligent beings in the universe? The objection, put in the form of a syllogism, would run thus: Everything of which I have had no experience is an impossibility. But I have had no experience of personality apart from organization. Therefore personality apart from organization is an impossibility.

In this syllogism everything rests upon the major premise. But will any Secularist venture to assume that everything of which he has had no experience is an impossibility? Assuredly not! Then the minor and the conclusions are not worth a straw. And so this vaunted argument, like the ghost of Hamlet's father, vanishes into thin air!

4. "*The being of a God is irreconcilable with the existence of evil.*"—That there are difficulties connected with the existence of evil, no devout mind will deny. Infidels, however, always magnify and exaggerate them, overlooking most pertinaciously all that can be said in vindication of the Divine wisdom and love in permitting suffering and death in His universe. The difficulties arising from this permission cannot destroy the force of the evidence of God's existence. One seems to feel, too, that the existence of evil makes the presence and agency of a controlling Providence all the more necessary. What can be more terrible or heart-wither-

ing than the idea of a universe desolated with suffering and death, and without a God to overrule and counteract the evil under which it groans?

5. "*If there be a God, why does He permit the nations to remain in ignorance of the fact?*"—It is sufficient to reply to this, that man's ignorance of his Creator is a voluntary one. Let the reader ponder the following portion of Holy Scripture, Rom. i. 21-32, for a full confirmation of this affirmation. In the midst of this voluntary ignorance, however, God has constantly kept up a witness for Himself. (See Rom. i. 20, Ps. xix. 1-6, Acts xiv. 15-17). His own Son has come to reveal Him, and the whole Church is charged with the great work of making Him known to those who are ignorant of Him. For, "after that, in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe" (1 Cor. i. 21). And the day is not far distant when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. xi. 9); "for they shall all know me, from the least of them to the greatest of them, saith the Lord" (Jer. xxxi. 34).

CHAPTER II.

THE TRI-PERSONALITY OF GOD.

WE come now to a consideration of one of the great mysteries of godliness, viz., the tri-personality of the Godhead, or, in common phraseology, *the doctrine of the Trinity*. The word Trinity, we admit, is not found in the Scriptures, but the doctrine is there; and we only contend for the word for the sake of the doctrine which it conveniently represents. This doctrine is, moreover, exclusively a matter of divine testimony. As God dwelleth in light which is too bright for us to behold; as no man hath seen Him, nor can see Him; all we can know of the mode of His existence we must learn from Him. We may argue *à priori* that certain attributes must exist in God's nature; as, for instance, that He must be intelligent, a moral governor, holy, good, powerful, and wise. But how He exists, whether as absolutely

one Person, or in a Trinity of Persons in one essence, is a matter about which we can necessarily know nothing, except so far as Jehovah Himself instructs our ignorance. Here all *à priori* reasoning fails. If, however, such reasoning can be applied at all to the subject, it can only be in this form. It might be expected that we should find the mode of being of God to be characterized by some peculiar and unique perfection; and may not this existence of a trinity of persons in the one God be one of His eternal and incommunicable attributes, one of those perfections by which He is distinguished from all His creatures? In the language of a living divine we may ask: "May it not be that this fact is an essential characteristic, an incommunicable excellence, an unparalleled inimitable perfection of the All-Perfect One? We see variety, and we see also simplicity, in the different productions of His hand. It is by the wondrous and infinitely diversified blending of these two, that so much grandeur, sublimity, loveliness, and beauty clothe and adorn the universe; but it is in Himself alone they indissolubly combine and everlastingly centre. In a sense predicable of no other being, He is at once simple and complex; One and yet Three; or, reversing the order of the words, Three and yet One. And such being the fact, He has graciously condescended, by oral and written communication, to make it known."*

This doctrine must be received solely on divine testimony. All efforts to deduce it from human reasoning, or from fancied analogies furnished by other triads supposed to exist in nature, are fruitless and irreverent. The mode of the existence of creatures can furnish no clue to the mode of the existence of the Great Creator, seeing that He is self-existent; from everlasting to everlasting, God.

Hence we perceive how illogical it is to charge the doctrine of the Trinity with being an absurdity. What constitutes an absurdity? Something which contradicts some previously ascertained indisputable fact or truth; or something which clashes with universal experience; or something which is self-contradictory. But what previously ascertained fact does the doctrine of the Trinity set aside? What experience have we had of the mode of God's existence? or what self-

* Dr. Acworth, in the Circular Letter of the Yorkshire Association of Baptist Churches for 1850.

contradiction is there in this sentiment? If we affirmed the Father, Son, and Spirit, to be one in the same sense in which they are three, or three in the same sense in which they are one, this would be a contradiction; but what Trinitarian is so foolish as to assert this? We believe the Holy Trinity to be three as persons, one as God; three in one sense, one in another. Here, then, there is no absurdity.

This doctrine is undoubtedly a great mystery; but a mystery is one thing, an absurdity is another. It is a mystery, not an absurdity, because it is something above all previously ascertained facts, not contrary to them; because it is beyond our experience, not opposed to it, inasmuch as on the mode of God's existence we have no experience to appeal to; because it is not self-contradictory, seeing that the proposition that God is three, relates to something different from the proposition that God is but one. By this sentiment we mean, that there exist in the one God three persons of equal glory and power, the Father, the Son or Word, and the Holy Ghost: that in His essence Jehovah is but one, while in His personality He is three: that as God, Jehovah is absolutely and indivisibly one, though containing in His divine nature a threefold personal distinction. We further believe that each of the three persons is possessed of all the attributes of Deity, and that all are equal in power and wisdom, and that consequently it is right to pray to the Father, to the Son, and to the Holy Spirit. We shrink, however, from all attempts to explain this doctrine by the rules of logic. It admits not of subjection to such formulas. The only question, then, for us to examine is, Do the Holy Scriptures teach what is meant by the doctrine of the Trinity? We proceed to examine briefly their testimony.

1. *Baptism is administered in the name of the Holy Trinity.*—"Baptising them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). The mention of the name of each in this passage, severally and distinctly, is a clear proof of the personality of each. If the Son be a mere manifestation of the Father, and the Holy Spirit simply an influence of the Father, baptism in the name of the Father would include baptism in the name of *all* His influences and manifestations; and the mention

of the names of the Son and the Spirit distinctly from that of the Father would be a most absurd tautology. What sense would there be in baptising a man firstly in the name of the Father, secondly in the name of one of His manifestations, and thirdly in the name of one of His influences?

The mention of the names of the Three in this solemn formula proves, moreover, their divine and essential equality. If Christ be a mere man, it would be blasphemy to unite His name with that of the Eternal Father in such a form of words. The same remark will apply to the mentioning of the name of the Holy Spirit, if the Holy Spirit be simply a creature. For this form of words is intended to describe the august Being into whose wondrous name every Christian is immersed. In baptism we perform a solemn act of worship of the most direct and emphatic character; and the formula used describes the ever-blessed Jehovah Elohim, whose name we adore in the ordinance. Thus the rite by which each catechumen is initiated into the professing church strongly reminds him of the tri-personality of the God whom he serves.

2. *Saints are blessed in the names of the Father, the Son, and the Holy Ghost, severally.*—"The grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost, be with you all" (2 Cor. xiii. 14). This is virtually a prayer addressed to the Three in One, and it proves the personality of each. Prayer can only be addressed with propriety to a person capable of hearing, understanding, and answering it. Hence, if there was any sense in the Apostle's petition, the Father must be a person, and the Son, and the Spirit too. A mere influence cannot be addressed in supplication with any consistency. The idea of praying first to the Father, then to one of His manifestations, and then to one of His influences!

This threefold prayer is, moreover, like the formula in baptism, a proof of the divine equality of the three. Worship can only be presented to God. Who would think of coupling the name of a mere creature with that of the Eternal Father in a solemn act of adoration? Yet the Apostle Paul has been guilty of this impiety, if the Son be not God, and if the Spirit be not God. The act of praying to each proves the divine personality of each.

3. *At the baptism of our Lord there was a distinct and yet*

united manifestation of the Trinity.—The incarnate Word was baptised, the Father spoke with an audible voice from heaven, and the Holy Spirit appeared in the form of a luminous shechina, which came forth from the opened heavens, and hovered with a dove-like motion over our Lord, until at last it rested upon His head. (See Matt. iii. 16, 17 ; Mark i. 10, 11 ; Luke iii. 21, 22.) A very precious and instructive illustration of the position and office of each of the divine Three, in the accomplishment of man's salvation.

4. *There is a blasphemy of the Holy Spirit distinct from the blasphemy of the Son and of the Father.*—"All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men ; and whosoever speaketh a word against the Son of Man, it shall be forgiven him ; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him," etc. (Matt. xii. 31, 32). All manner of blasphemy against the Father, and words spoken against the Son, might be forgiven ; but this particular blasphemy against the Holy Ghost, viz., ascribing the miracles which Christ wrought by His power to Beelzebub (see Mark iii. 28-30), could never be forgiven. What language could more emphatically teach the great doctrine of the Trinity ? The personality of each is proved by His being the object of the action of a particular sin ; and the divine personality of each is supposed by the nature of the sin in question, blasphemy.

5. *The three persons are often distinguished from each other, just as we distinguish one intelligent agent from another.*—Take, for instance, the language of Christ relating to the coming of the Holy Spirit as the Comforter. "I will pray the Father, and He shall give you another Comforter—the Spirit of truth, whom the world cannot receive," etc. (John xiv. 16, 17). Here the Son, the Father, and the Spirit are all brought before us as personal agents. The Son intercedes ; the Father accepts the intercession ; and the Holy Spirit comes as the fruit of our Lord's mediation, to be the Church's comforter. Here, again, we have a trinity in unity in the salvation of Christ's Church. To the same effect is the language of our Lord in John xiv. 26. Thus "through Him (Christ Jesus) we both (Jew and Gentile) have access by one Spirit unto the Father" (Eph. ii. 18). And so in

Eph. ii. 21, 22; Col. ii. 2; Eph. iii. 14-16; Titus iii. 4-6. Thus saints are described as, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2).

Much stress may be laid upon the use of the plural noun Elohim in the Hebrew Scriptures to indicate God. The Hebrew language has a singular, a dual, and a plural number. But Elohim is neither singular nor dual, but plural, and evidently alludes to the plurality of persons in the Godhead; while it is construed when applied to God with singular verbs and adjectives, and thus we have a beautiful illustration of a trinity in unity. If Jehovah and Elohim were always transferred to our version when they occur in the original, instead of being translated, it would be an advantage. Thus the favourite passage of the Unitarians, "Hear, O Israel, Jehovah our Elohim is one Jehovah" (Deut. vi. 4), in reality declares the doctrine for which we contend, viz., the existence of a trinity of persons in one God.

Attention may also be drawn to the use of the plural in such references to Jehovah as the following: "And God said, Let *us* make man in *our* image, after *our* likeness" (Gen. i. 26). "And the Lord God (Hebrew, Jehovah Elohim) said, Behold the man is become as one of us," etc. (Gen. iii. 22). We do not think that such passages are to be considered as mere examples of the *pluralis majestatis*. Dr. Pye Smith well closes his examination of the Old Testament thus: "It now remains for the serious and intelligent inquirer to review the matter advanced in this section, and to consider whether, from the frequent and remarkable use of plural names and attributives in application to the Deity, in the diversity of forms and coincidences which the instances have presented, there does not arise a *presumption*, to say the least, that these peculiarities in the structure of the Old Testament were intended to communicate and to confirm the notion that a real plurality, though mysterious and thus revealed in distant glimpses, does exist in the undoubted but not less mysterious Unity of the Divine Essence" (Scrip. Test., vol. i. p. 328).

The threefold ascription of holiness to Jehovah in the worship of the four apocalyptic living ones, may be intended as a distinct ascription of that attribute to each of the eternal

three in one. "Holy! holy! holy! Lord God Almighty, who was, and is, and is to come" (Rev. iv. 8).

If we receive the Book as a revelation, let us treat it as such. Let us not eliminate from it all that towers above our comprehension, but reverently receive whatever God is pleased to make known to us respecting His existence, attributes, and works.

CHAPTER III.

JESUS CHRIST A DIVINE PERSON.

THE consideration of the Deity of our Lord falls logically within this part of our work. We have, indeed, already necessarily somewhat anticipated this subject, for that which proves the doctrine of the Trinity virtually demonstrates the personal Godhead of Jesus Christ. On the other hand, every proof of the personal Godhead of the Son and of the Spirit is in effect a testimony to the doctrine of the Trinity.

It will be well, however, to devote a separate chapter to the consideration of each of these points. In the present one we shall endeavour to collect in a small compass the testimony of Holy Writ to the Godhead of the Lord Jesus.

I. AND IN THE FIRST PLACE WE SHALL CONSIDER THE EVIDENCE FURNISHED OF OUR LORD'S PRE-EXISTENCE BEFORE HIS BIRTH OF THE VIRGIN.—Do the scriptures testify to the existence of two natures in the one person of the Christ? Do they witness to His possession of an actual intelligent being before His appearance as a man? Hid He, in becoming a man, perform an act of unparalleled humiliation? To all these questions, we apprehend, the scriptures answer in the affirmative.

That the blessed Saviour *existed before His incarnation* is obvious from such passages as the following:—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John i. 1, 2). "And now, O Father, glorify Me with the glory which I had with Thee before the world was" (John xvii. 5). "I came down from heaven" (John vi. 38).

"What and if ye shall see the Son of Man ascend up where He was before?" (John vi. 62). "Thou lovedst me before the foundation of the world" (John xvii. 24). "Who being the brightness of His glory, and the express image of His person" (Heb. i. 3). "He is before all things" (Col. i. 17). "Then I was by Him, as one brought up with Him; and I was daily His delight, rejoicing always before Him," etc., etc. (Prov. viii. 30, 31). "Before Abraham was, I am" (John viii. 58). Here a personal, conscious, intelligent existence is attributed to Jesus previously to His becoming a man.

Other passages ascribe to our Lord *the performance of all the actions of an intelligent agent* before His incarnation; for "All things were made by Him, and without Him was not anything made that was made" (John i. 3). "By Him were all things created that are in heaven, and that are in earth" (Col. i. 16). "He upheld all things by the word of His power" (Heb. i. 3). He appeared to the patriarchs and prophets under the law, for we have scriptural testimony to the fact that those appearances were manifestations of the Son. "No man hath seen God (the Father) at any time: the only begotten Son, who is in the bosom of the Father, He hath declared Him" (John i. 18). "Whom (God the Father) no man hath seen, nor can see" (1 Tim. vi. 16). "Not that any man hath seen the Father, save He who is of God, He hath seen the Father" (John vi. 46). That mysterious being, then, who so often appeared to the Old Testament saints, and to whom the incommunicable name of Jehovah is frequently applied, was no other than the Lord Jesus Christ in His pre-existent glory. The scriptures being witness, no man, in any age of the world, ever saw the Father. It was the Son who revealed Him under the law; but those appearances were manifestly the appearances of a personal agent, for He spake with power, He reasoned, He warned, He consoled, and He legislated.

Moreover, *in becoming a man our Lord is represented as performing an act of unequalled condescension*. He is always spoken of as voluntarily stooping to the deepest abasement when He consented to be made flesh—language which would be altogether absurd on the supposition that He was nothing more than a man. For no mere man can choose either the time, place, or manner of his birth. In our introduction into the world we are perfectly passive, and can display

neither humility nor pride. But our Lord did humble Himself in becoming a man, which proves that He was possessed of another and higher nature.

It cannot be said that the act of abasement refers to any supposed difference between two distinct parts of His career on earth, because that career was all of a piece. It was throughout a course of humiliation and shame. It began with the manger, and ended with the cross. The contrast intended in such passages is between "the glory which our Lord had with the Father before the world was," and His appearance among us in a new nature, as "the child born, and the Son given." Thus we read :—

"The Word was made flesh, and dwelt among us full of grace and truth" (John i. 14). "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same" (Heb. ii. 14). "God sent forth His Son, made of a woman" (Gal. iv. 4). "Jesus being in the form of God, thought it not robbery to be equal with God ; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross" (Phil. ii. 6-8). "Ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich" (2 Cor. viii. 9). Such passages as these are unintelligible except on the supposition that our Lord existed in a higher state and nature before He was born in Bethlehem. Let any Unitarian tell us how a mere man can be said to abase himself in the act of coming into our world ! So far, however, the Arian will agree with us.

II. We pass on to prove that THIS PRE-EXISTENT NATURE, WHICH ALLIED ITSELF TO HUMANITY, WAS, AND STILL IS, A DIVINE ONE, POSSESSED OF ALL THE ATTRIBUTES OF GOD-HEAD.—Jesus has not ceased to be God by becoming man. The two natures in His adorable person still retain their distinct attributes ; the divine not having become human, nor the human divine. The Godhead is not merged in the manhood, nor the manhood absorbed in the Godhead.

Our Lord's pre-existent nature, now indissolubly allied with His humanity, was *possessed of all divine attributes*. In a system of theology it is usual to have distinct chapters on

each of Jehovah's perfections. We prefer, however, to say what we have to advance respecting them here, because it is expressly said that God hath given us the light of His glory shining most clearly "in the face of Jesus Christ" (2 Cor. iv. 6). "The only begotten Son who is in the bosom of the Father, He hath declared Him" (John i. 18). "No man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). Christ Jesus is to us the appointed revealer of God. In Him we find all divine attributes incarnate.

He was thus spoken of by the eternal Father under the law: "Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, provoke him not; for he will not pardon your transgressions: for MY NAME IS IN HIM" (Exodus xxiii. 20, 21). "The name of God" is a phrase which means His entire character, or, in other words, the whole of His divine attributes. But this name was in the Angel who went before the tribes of the Lord; and this is but saying that the fulness of the Godhead resided in him. Let us, then, study "God in Christ." We begin with the *physical* attributes.

1. *God is a Spirit, an infinite, all comprehending Spirit* (see John iv. 24, and Isa. xxxi. 3, etc.).—He is not a material being compounded of parts or members, but is a pure, simple, indivisible Spirit. And the possession of such a nature as this is in scripture ascribed to Jesus Christ. "He was made of the seed of David as to the flesh; but as to the Spirit of holiness was powerfully evinced to be the Son of God, by His resurrection from the dead" (Rom. i. 3, 4); that is, as to His divine nature He was proved to be the Son of God. "Here," says the venerable Pye Smith, "there is an evident and marked opposition between 'the flesh,' the mortal and suffering nature, and another principle, the miraculous action of which, in His raising Himself from the dead, proved Christ to be the Son of God. This superior principle is called 'the spirit,' in contrast to 'the flesh,' the human nature; and 'the spirit of holiness,' adducing the moral excellency of the divine nature, its crowning perfection, as the most suitable compendium for denoting that nature itself. This idea seems to furnish the most satisfactory interpretation of the declaration that Christ, 'through

the Eternal Spirit, offered Himself spotless to God' (Heb. ix. 14). In like manner I think we have good reason to follow Cameron, James Cappell, the younger Vitringa, Schöttgen, Stapfer, and others who apply this remark to 1 Tim. iii. 16, 'Justified in the Spirit;' and to 1 Pet. iii. 18, 'Put to death in the flesh, but quickened by the Spirit. 'When the term "Spirit" refers to Christ, and is put in opposition to "the flesh," it denotes His divine nature' (Schöttgen, *Hor. Heb.* vol. i. p. 1043). An opinion decidedly sanctioned by the late Dr. Arnold. (See his sermon on 1 Tim. iii. 16.)" (Pye Smith's *Scripture Testimony*, vol. ii. pp. 363, 364, fourth edition.)

It was the possession of this divine nature that made the second Adam "a quickening spirit" (1 Cor. xv. 45). And hence the Son of God is able to be intimately present with the souls or spirits of His people. "The Lord Jesus Christ be with thy spirit" (2 Tim. iv. 22); "My grace is sufficient for thee" (2 Cor. xii. 9); "For where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20); "Lo, I am with you alway, even unto the end of the world" (Matt. xxviii. 20); "I can do all things through Christ who strengtheneth me" (Phil. iv. 13); "Lord Jesus, receive my spirit" (Acts vii. 59); "All the churches shall know that I (Jesus Christ) am He who searcheth the reins and hearts" (Rev. ii. 23). Jesus Christ, then, is possessed of another nature, distinct from His humanity or flesh, and one of the attributes of which is its simple, absolute, and indivisible spirituality.

2. *God is self-existent.*—He exists by a sublime necessity of nature. He cannot but be. His name is, I AM THAT I AM. As He is before all things, His existence cannot have been caused by another, for then that other being would have been before God. He must be an independent, self-existent Jehovah; the cause of all other causes, but Himself uncaused. He is "the first and the last."

Now this self-existence is ascribed to the Saviour. For of Him the following affirmations are made:—"He is before all things" (Col. i. 17); "In Him was life, and the life was the light of men" (John i. 4); "Before Abraham was, I am" (John viii. 58). "Fear not! I am the first and the last, and the Living One (*καὶ ὁ ζῶν*). And I was dead, and behold I am alive for evermore" (Rev. i. 17; so ii. 8). "In the

beginning was the Word, and the Word was with God, and the Word was God" (John i. 1). From these and other similar testimonies we gather that the Lord Jesus was possessed of a nature which existed before all other beings, and which consequently must have been divine. As no one was before Him, He cannot have derived His existence from any one.

3. *God is eternal.*—As there never was a time when God began to be, so there never will be a time when He will cease to be. A self-existent and independent being must necessarily be an eternal being; and an eternal being must necessarily be self-existent and independent. But eternity is plainly ascribed to Jesus Christ. Of Him it is affirmed not only that "He is before all things" (Col. i. 17); but that "His years shall not fail" (Heb. i. 12). "Unto the Son He saith, Thy throne, O God, is for ever and ever" (Heb. i. 8). "He is, He was, and He is to come" (Rev. i. 8). "He is the first and the last" (Rev. i. 17). "In the beginning was the Word, and the Word was God" (John i. 1). The title Jehovah itself, which*is admirably expressive of the absolute everlastingness of God, is again and again given to Him in the Old Testament. The prophet Isaiah describes the mission of John the Baptist thus: "The voice of him that crieth in the wilderness, Prepare ye the way of JEHOVAH, make straight in the desert a highway for our God" (xl. 3). This passage is, by the apostle and evangelist Matthew, applied to John the Baptist, and the forerunner of our Lord himself gives a similar exposition. The name Jehovah is applied to the person of whom John was the forerunner; but that person was Christ; therefore, Christ must be Jehovah.

The prophet Jeremiah calls the Messiah, "*Jehovah our righteousness*" (xxiii. 6). The context places it beyond dispute that the reference is to the Lord Jesus, and the language seems to imply that the fact of His Deity is that which renders His righteousness available for our justification. Parallel is the language of John the Apostle: "This is the true God and eternal life," *i.e.* the giver of eternal life, because He is not only a man, but truly divine. There is a similar passage to the one just quoted from Jeremiah, in xxxiii. 15, 16, the proper rendering of which is, "And this is he who shall call to her, Jehovah our righteousness."*

* See Pye Smith's "Scriptural Testimony to the Messiah," last edition, vol. i. p. 271.

The vision which Isaiah describes in his sixth chapter was a vision of the glory of the Son of God ; for the Apostle John, quoting certain words from this chapter, says, " These things said Esaias, when he saw His glory (*i.e.* the glory of Christ), and spake of Him " (John xii. 39-41).

The account of that vision is as follows :—" In the year that King Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the seraphim ; each one had six wings ; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is JEHOVAH OF HOSTS : the whole earth is full of His glory. And the posts of the door moved at the voice of Him that cried, and the house was filled with smoke. Then said I, Woe is me ! for I am undone ; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips : for mine eyes have seen the King, JEHOVAH OF HOSTS " (Isaiah vi. 1-5). Now the Apostle John affirms that the glory which Isaiah beheld on this occasion was the glory of Christ ; but we find the Being whom Isaiah saw described as JEHOVAH OF HOSTS ; hence, Christ must be JEHOVAH OF HOSTS.

The Angel of Jehovah's presence (Isaiah lxiii. 9), or, as he is elsewhere styled, the Angel of the Covenant (Malachi iii. 1), who so often appeared to the patriarchs and prophets, was, undoubtedly, the Lord Jesus Christ in His pre-existent glory.* Thus wrote Malachi : " Behold, I will send my messenger, and he shall prepare the way before me : and the Lord, whom ye seek, shall suddenly come to His temple, even the ANGEL OF THE COVENANT whom ye delight in," etc. (Mal. iii. 1). Malachi here styles the Messiah, the Angel of the Covenant, in whom the Jewish church had so long delighted ; or, in other words, the Angel of God's presence, who had saved the redeemed tribes in every age (see Isaiah lxiii. 9). Christ, then, was this " Angel of God's presence," this " Angel of the Covenant."

And what is said of this glorious Being in His appearances to the fathers ? He was " the Angel of the Lord who appeared unto Moses in a flame of fire out of the midst of a bush " (Exodus iii. 2). But this Angel of the Lord is styled JEHOVAH in the fourth verse of the same chapter ; and in

* See p. 37.

the sixth verse he says, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

It was evidently the Son of God who appeared to Joshua when the tribes were preparing for the siege of Jericho. This visitation is thus described: "And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the Lord's host am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot, for the place whereon thou standest is holy. And Joshua did so." The next verse should be read parenthetically. ("Now Jericho was closely shut up because of the children of Israel: none went out, and none came in.") "And JEHOVAH said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, and the mighty men of valour" (Joshua v. 13-15, and Joshua vi. 1-5). It is to be regretted that our translators divided the first five verses of the sixth chapter from the fifth chapter of Joshua, as they are evidently a continuation of the same narrative. And read together, as they should be, they inform us that this mysterious MAN, who manifested Himself to the Jewish leader as captain of the Lord's host, was also the ever-blessed JEHOVAH.

Many like instances of the application of the name JEHOVAH to the Messiah, might be adduced from the Old Testament. Jesus Himself claims it as His due in those memorable words, "Before Abraham was, I am" (John viii. 58). Did not the Saviour assert that He was the great "I AM," the ever-living Jehovah, by this remarkable utterance? Just as Isaiah had set Him forth as "The Father of the everlasting age" (Isaiah ix. 6, Pye Smith's rendering, *Scrip. Test.*, vol. i. p. 253).

4. *God is omnipresent.*—He is everywhere. His presence is, like His being, infinite. The 139th Psalm describes this attribute in strains of the loftiest poetry. Wherever we go, in heaven, or hell, or earth, God is there! From His presence there is no escape!

And Jesus is possessed of a nature of which omnipresence is predicated. For "all things are said to consist (or hang together) by Him" (Col. i. 17). Hence His presence must be diffused throughout the universe. "He upholds all things" (Heb. i. 3); He must, therefore, be present with all things. "Where two or three are gathered together in His name, there is He in the midst of them" (Matt. xviii. 20). But He could not be thus simultaneously present with all the assemblies of His saints in different parts of the world, if He were not omnipresent. The same argument will apply to Matt. xxviii. 20, "Lo, I am with you always, even unto the end of the world." And the possession of this attribute is demonstrated by the fact that Jesus is able to "search the hearts and try the reins" of millions of intelligent beings in different places at the same moment. (See Rev. ii. 23.) Thus, while the humanity of our Lord is necessarily confined to one place at a time, His Godhead is diffused through space. He possesses the wondrous attribute of omnipresence.

5. *God is omniscient.*—"Known unto Him are all His works from the beginning of the world" (Acts xv. 18). Nothing is concealed from His knowledge, just as no place is removed from His presence. He understands our very thoughts afar off. Every event that has transpired, that is transpiring, or that shall transpire, in the universe, He knows perfectly. Could a new thought arise in the mind of God; could He know to-day what He did not know yesterday, or a million of ages back; this would imply a progress in knowledge, and would be contrary to the infinite and absolute perfection of God.

Omniscience is in Holy Scripture ascribed to our Lord. Not to His manhood, for His human soul knew not the hour of the final judgment while He was upon earth (Mark xiii. 32); but to His Godhead. The human soul of our Lord can never become absolutely omniscient, for then it would cease to be human. How thoughts are transmitted from the indwelling Godhead to the human soul is a mystery which creatures can never penetrate; but undoubtedly the process is infinitely more facile and rapid than we can conceive. One thing, however, is clear, that while Messiah is represented as possessed of one nature with limited powers, He is also represented as having another nature which is

clothed with the boundless attributes of God. Thus He spake of Himself: "All the churches shall know that I am He who searcheth the reins and hearts" (Rev. ii. 23). But none beside the Omniscient One can sound the depths of the human spirit. Moreover, the decisions of the last day will be pronounced by His lips. "We shall all stand before the judgment-seat of Christ" (Rom. xiv. 10; 2 Cor. v. 10). "Before Him shall be gathered all nations, and He shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. xxv. 32). He Himself declares, "I will give unto every one of you according to your works" (Rev. ii. 23). But who is this that wields the thunderbolts of eternal retribution? Who is this that professes to be able to apportion to every man his exact reward in the other world? that claims the power of judging, not merely the deserts of each life, but of every action in each life, with all its modifying circumstances of motive and power? Must He not be Omniscient? (See Heb. iv. 13, 14.)

6. *God is Omnipotent.*—He can do all His pleasure. With Him all things are possible. No one can stay His arm, or say unto Him, What doest Thou? He speaks, and it is done; He commandeth, and it standeth fast. There is an infinite power in His every volition. He is, emphatically, THE ALMIGHTY ONE.

But this is a perfection that the Holy Scriptures assign to the Saviour. Again and again is He set before us as the Omnipotent Creator of all worlds. "All things were made by Him, and without Him was not anything made that was made" (John i. 3). "By whom, also, He made the worlds" (Heb. i. 2). "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him, and for Him" (Col. i. 16). But if Jesus be the Universal Creator, He must be omnipotent, for none but the Omnipotent One can create.

He preserves the universe in being. Thus, "By Him all things consist" (Col. i. 17). "He upholds all things by the word of His power" (Heb. i. 3). "To the Son He saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of Thy kingdom" (Heb. i. 8).

The government of the universe is upon His shoulders. He openeth, and no man can shut ; He shutteth, and no man can open. The keys of Hades and of Death are suspended from His pontifical girdle. "He has all power in heaven and in earth" (Matt. xxviii. 18) ; He is "The Mighty God" (Isaiah ix. 6) ; "Mighty to save" (Isaiah lxiii. 1) ; "Able to save to the uttermost" (Heb. vii. 25) ; "God over all" (Rom. ix. 5).

As man He was frail and dependent ; as God He was Almighty. In the ship on the lake His human form slept on a pillow, exhausted with labour and sorrow ; but His Godhead could silence the storm, and calm the waters with a word ! Omnipotence breathed in the tones of that voice, proving Him to be the GOD-MAN—God manifest in the flesh ! As Mediator He received universal government from the Eternal Father, but the indwelling Godhead qualified Him to sustain the tremendous load.

7. *God is infinitely wise.*—There is a difference between knowledge and wisdom. Wisdom is skill in the application of knowledge ; it is the science of doing things in the best manner possible ; it is knowing what to say and do, and what not to say or do. Many men, with their heads crammed with information and learning, are yet utterly unwise, and blunder terribly in the steps that they take. But Jehovah is as infallible in action as He is infinite in knowledge. He knows everything, and by a sublime necessity of nature can never do anything in any way but that which is infinitely best. "O Lord, how manifold are Thy works ; in wisdom hast Thou made them all" (Ps. civ. 24). "Blessed be the name of God for ever and ever ; for wisdom and might are His" (Dan. ii. 20). "He hath abounded towards us in all wisdom and prudence" (Eph. i. 8). "The manifold wisdom of God" (Eph. iii. 10). "O the depth of the riches, both of the wisdom and knowledge of God ; how unsearchable are His judgments, and His ways past finding out" (Rom. xi. 33).

But this infinite and infallible wisdom is another of the divine attributes which our Master possesses. Hence He is designated the divine Logos, or Wisdom (John i. 1). And in the book of Proverbs He is presented to us under the same cognomen, Wisdom (Prov. viii. 12-36). He is designated, "Christ the power of God, and the wisdom of God"

(1 Cor. i. 24). "In Him are hid unsearchable riches" (Eph. iii. 8).

Infinite wisdom is necessary that Jesus may fill the office of Universal Ruler, which, we have already proved, He sustains. Were He not infinite in wisdom, how could He guide the complicated mechanism of nature, and how could He govern the affairs of the universe of mind? The awards of the last day will require the same attribute. The indwelling of infinite wisdom was often made apparent in our Lord's sayings and doings while on earth. His opponents were confounded by the divine prudence of His communications, and asked in astonishment, "Whence hath this man this wisdom?" (Matt. xiii. 54). "What wisdom is this which is given unto Him?" (Mark vi. 2). They knew not that He to whom they listened was the Eternal Wisdom incarnate, or their amazement would have ceased!

We come now to a consideration of the *moral* attributes of Jehovah.

8. *God is immaculately holy and just.*—He is of purer eyes than to behold iniquity. He can do all His pleasure, but it can never be His pleasure to sin. He cannot deny Himself. He cannot lie.

Holiness is one of the attributes which are specially ascribed to the eternal Three in One by the four apocalyptic living ones. "Holy! Holy! Holy! Lord God Almighty, who was, and is, and is to come" (Rev. iv. 8).

Holiness is that attribute which God has selected above all others to be the sanction of His divine oath. "Once have I sworn by My holiness" (Psa. lxxxix. 35). "The Lord God hath sworn by His holiness" (Amos iv. 2). How glorious must this perfection be which is made the confirmation of the very oath of God!

Holiness is the perfection which gives a glory to all Jehovah's other attributes. Without it His justice would be tyranny; His power, coercion; His faithfulness, obstinacy; and His mercy, weakness. "He is holy in all His ways," and this makes His ways so worthy of the admiration of the universe.

Justice is not a distinct attribute. It is holiness displayed in the government of intelligent beings. God is just, because He sitteth upon the throne of His holiness (Psa. xlvii. 8). Justice is a form or development of holiness,

arising out of the relation which God sustains to His rational creatures, as their moral governor. And in His justice He is as infallible as He is in His wisdom. "All His ways are judgment. A God of truth, and without iniquity, just and right is He" (Deut. xxxii. 4); "Justice and judgment are the habitation of His throne" (Psa. lxxxix. 14).

Unsullied and immaculate holiness is an attribute of the Eternal Word. The divine nature of our Lord is emphatically styled "the spirit of holiness" (Rom. i. 4; see p. 39). He is called, pre-eminently, the Holy One. "Then thou spakest in vision to Thy Holy One" (Psa. lxxxix. 19). "Thou wilt not suffer Thine Holy One to see corruption" (Psa. xvi. 10). "Ye denied the Holy One" (Acts iii. 14), etc., etc.

Messiah is to establish His kingdom "with judgment and with justice from henceforth even for ever" (Isa. ix. 7). He is emphatically the Just One as well as the Holy One. "Who showed before of the coming of the Just One" (Acts vii. 52). "That thou shouldest know His will, and see that Just One" (Acts xxii. 14). "Ye denied the Just One" (Acts iii. 14).

We see the inflexible holiness and justice of our Lord illustrated in His incarnation, obedience, and death. Rather than the rights of justice should suffer in the redemption of the lost, He Himself became a man, "and the man of sorrows, and acquainted with grief." Rather than eternal equity should be injured by the salvation of the unjust without a propitiation, He Himself would take their place, bear their sins, and endure their punishment. Thus He magnified the law, and made it honourable.

And while on earth He claimed to be absolute Lord in the whole region of morals. He expounded the law of God with an authority which became no one but its Author. In all such questions His own emphatic, "but I say unto you," was to be received as an infallible decision of the controversy. (See Matt. v. 20, 22, 28, 32, 34, 39, 44.) He claimed full power in all questions of human duty. He spake as the Judge at whose bar we shall have at last to stand. He affirmed that "the Son of Man was Lord of the Sabbath-day" (Mark ii. 28), by which He asserted His complete control over all the ordinances of religion. The Redeemer's

infinite holiness and justice will be displayed in the punishments that He will inflict upon the wicked at the last day. Then the whole universe shall confess that He is emphatically the Holy One and the Just One. His hands will wield the thunders of retribution, and His justice will apportion to each man his equitable doom.

9. *God is inconceivably good.*—He is love in its essence. Goodness is His nature; it is not merely an attribute of His being; it is Himself. "He is good to all, and His tender mercies are over all His works" (Ps. cxlv. 9). Judgment is His strange work (Isa. xxviii. 21). He has no pleasure in the death of a sinner (Ezek. xviii. 23). But "He delighteth in mercy" (Micah vii. 18).

Mercy is but *a form of His goodness*. Mercy is the inherent and essential goodness of Jehovah, weeping over those who had destroyed themselves, and who had no helper. Strictly speaking, mercy can only be extended to those who have sinned. God can be good to those angelic beings who have maintained their first estate, but it can scarcely be said that He is merciful to them. For mercy implies guilt and unworthiness.

And how numerous are the testimonies to the mercy of God contained in Holy Scripture! He is said to be "rich in mercy" (Eph. ii. 4); "of great mercy" (Num. xiv. 18); "abundant in mercy" (1 Pet. i. 3); "plenteous in mercy" (Ps. lxxxvi. 5); "of tender mercy" (James v. 11); He "delighteth in mercy" (Micah vii. 18); "the earth is full of His mercy" (Ps. xxxiii. 5); "His mercy endureth for ever" (1 Chron. xvi. 34); and He "taketh pleasure in those who hope in His mercy" (Ps. cxlvii. 11).

And Jesus is infinite love and mercy incarnate. In what glowing language does the sacred volume speak of that love which was stronger than death! Jesus is the most eloquent expression of His Father's love to a lost race. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins" (1 John iv. 10). God the Father had but one such Son to give, and that Son was dearer to Him than ten thousand worlds; yet He freely gave Him up for us all. Well might the Apostle exclaim,

"Thanks be unto God for His unspeakable gift" (2 Cor. ix. 15).

But the Son of God gave HIMSELF! "Hereby perceive we the love of Christ, because He laid down His life for us" (1 John iii. 16). He gave Himself to be a propitiation for our sins. The Christ of God, with a regal prodigality of benevolence, made a sacrifice of His whole being for us. Then was the heart of Jehovah revealed, and the universe saw such an exhibition of the love of that heart as in the nature of things it can never see again. From this display we may indeed gather the infinitude of divine mercy. We may "keep ourselves in the love of God by looking for the mercy of our Lord Jesus unto eternal life" (Jude 21).

Moreover, as Jesus is incarnate love and goodness, He exercises all the prerogatives of divine mercy. Hence we find Him, on several occasions, claiming the right to forgive sins, and working miracles in attestation of His power to do so. (See Matt. ix. 6; Mark ii. 7; Luke vii. 49). And now pardon is dispensed by Him. He is "exalted to bestow forgiveness of sins" (Acts v. 31). "Through Him is preached unto you the forgiveness of sins" (Acts xiii. 38). "In Him we have redemption through His blood, the forgiveness of sins" (Eph. i. 7 and Col. i. 14). And He will dispense all the glories and felicities of heaven to the elect. The crown of life, of righteousness, and glory, He will give to all who receive it. His hands will place it on the brows of the redeemed. His voice will say, Come, ye blessed, inherit the kingdom. True, He will give that glory to "none but those for whom it is prepared of His Father" (Matt. xx. 23), for in all their designs of mercy, the Father, the Son, and the Holy Spirit, are one (John xvii. 7, 8). Still He will of right dispense the blessing to all who receive it. For these were our Lord's true words, "To sit on My right hand, and on My left, is not Mine to give, EXCEPT to those for whom it is prepared of My Father" (Matt. xx. 23, and so Mark x. 40), language which logically implies our Lord's absolute right to give the crown, but only to such as were chosen to this honour in the councils of redeeming love.

The ἀλλά is here equivalent to *εἰ μὴ*, and has the force of *except*. In Mark ix. 8, ἀλλά is used in a similar sense, "Except Jesus only with them;" while in the parallel passage in Matt. xvii. 8, we have the equivalent form *εἰ μὴ*,

"except Jesus only."—This word ἀλλά has this force in Mark iv. 22, "save" (or except) "that it should come abroad;" *cum multis aliis*.—Jesus is Himself ETERNAL LIFE (1 John v. 20).

10. *God is a Sovereign in the dispensation of His favours to sinners.*—Sovereignty is another of Jehovah's moral attributes.* In the communication of the blessings of redemption to those who have deserved to perish, He acts according to "the counsel of His own will." We say, He does so in the communication of good; for in the infliction of punishment sovereignty has no scope. In the latter case, equity alone reigns. He punishes the ungodly in proportion to their deserts. While salvation is all of grace, and is consequently a matter of pure sovereignty, perdition is all of works, and is therefore ruled by simple equity. But when eternal redemption is to be dispensed to those who have deserved to perish, the sovereign will of God determines who shall receive His royal bounty. This is a dispensation which is "according to the good pleasure of His will" (Eph. i. 5); "according to the good pleasure which He hath purposed in Himself" (Eph. i. 9); "according to the purpose of Him who worketh all things after the counsel of His own will" (Eph. i. 11). As we are saved by grace or free favour, that grace must, from the nature of the case, be *sovereign* grace. This is something which is above the law; though exercised, as it is, through the vicarious obedience and death of Jesus, it is in harmony with law.

And this same divine sovereignty is ascribed to our Lord. In the act of coming into our earth, assuming our nature into union with the divine, and thus making Himself bone of our bone and flesh of our flesh, passing by in His downward flight all intermediate orders of beings, He performed the most stupendous act of divine sovereignty that the universe had ever seen, or shall see. And while among us here He manifested His possession of this prerogative. In the bestowment of His favours He claimed an absolute right to dispense them, according to the will of His Father and Himself, affirming that in all these matters His Father

* We are not aware that the word "sovereign" or "sovereignty" occurs even once in our authorized translation of the Scriptures. Both are Norman words, and our translation is chiefly Saxon. But the ideas so admirably expressed by these two words are found in all parts of the word of God.

and Himself were one. "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). "I will give you rest" (Matt. xi. 28). "Unto you it is given to know the mystery of the kingdom of God" (Mark iv. 10-12). And now, on His throne of glory, "He has the keys of Hades and of Death" (Rev. i. 18). "He walketh in the midst of the seven golden lamps." "He holdeth the seven stars in His right hand," regulating the degree of their brilliancy, fixing the sphere of their labours, and sustaining their gifts and graces (Rev. ii. 1). "He openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. iii. 7). Thus the glories of divine sovereignty beam from the Mediator, and we are led by a sublime intuition to worship Him as "our Lord and our God" (John xx. 28).

11. *God is inviolably true and faithful.*—He is so by virtue of His perfect holiness. In fact, truth and faithfulness are but forms of the essential purity of God. They signify God's holiness as exhibited in the fulfilment of His word, whether that word be a threatening or a promise. When Jehovah is faithful, He is simply true to Himself. He is true, because "He cannot lie;" He is faithful, because "He cannot deny Himself." "Jehovah is the God of truth" (Jer. x. 10); "His faithfulness reacheth unto the clouds" (Ps. xxxvi. 5); "His faithfulness is unto all generations" (Ps. cxix. 90).

And with what majesty do infinite truth and faithfulness shine in the person of Messiah! "Grace and truth came by Him" (John i. 17); "He is full of grace and truth" (John i. 14); He is "THE TRUTH" (John xiv. 6). His faithfulness never changes. Having loved His own, He loveth them to the end. And do we not seem to hear the tones of a God when He speaks in such terms as these: "Heaven and earth shall pass away, but My words shall not pass away"? (Mark xiii. 31, and Luke xxi. 33, and Matt. xxiv. 35). Surely this is the voice of eternal truth and infinite faithfulness incarnate! Jesus is "the True God and Eternal Life" (1 John v. 20).

12. *God is inconceivably blessed.*—He is called emphatically The Blessed One. "He is the Creator, who is blessed for ever" (Rom. i. 25). "The God and Father of our Lord Jesus Christ, who is blessed for evermore" (2 Cor. xi. 31).

"The blessed God" (1 Tim. i. 11). "The blessed and only Potentate" (1 Tim. vi. 15). He is the source of His own blessedness. As His being is underived and self-existent, so are all His attributes, and among the rest, His blessedness. "Our goodness extendeth not to Him" (Ps. xvi. 2); it cannot augment His essential glory or happiness. For the universe, with all its worlds and creatures, is but an emanation from His divine fulness, and therefore can add nothing to Him, as the effect can add nothing to the inherent power of its cause. "He needs nothing from us, seeing He giveth to all life, and breath, and all things" (Acts xvii. 25).

But this attribute of divine blessedness is expressly ascribed to Immanuel in Holy Scripture. "Of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever" (Rom. ix. 5). And as the Scripture affirms that Jesus was the Creator of the universe, and was before all things, His essential blessedness as a divine Person, like His Godhead itself, must be eternal, self-existent, and infinite.

13. *God is the supreme end of all things.*—All things exist for the honour of His name. The heavens declare His glory, and the firmament sheweth His handiwork. "Thou art worthy, O Lord, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created" (Rev. iv. 11). The vessels of mercy make known the riches of His glory, and the vessels of wrath even declare His justice, His long-suffering, and His power (Rom. ix. 22, 23). Every creature lives to Him.

But all this is affirmed of our Redeemer. "All things were created by Him, and FOR HIM" (Col. i. 16). He is absolutely "Lord of all" (Acts x. 36). "Lord of both the living and the dead" (Rom. xiv. 9). "And He said unto them, That the Son of Man is Lord also of the Sabbath" (Luke vi. 5). The whole course of Providence is subordinated to His glory. The Eternal Spirit dwells among men to maintain His dignity. The Saviour predicted the advent of that other Comforter in these words: "He shall glorify Me" (John xvi. 14); "He shall testify of Me" (John xv. 26). And inspired apostles adopted this as their motto: "For me to live is Christ" (Phil. i. 21). This was the object of

their ambition, "that Christ might be magnified in their bodies, whether by life or by death" (Phil. i. 20). But surely He for whom all worlds and creatures thus exist must be the true God.

14. *God is unchangeable.*—This is the necessary corollary of His infinite perfection. That which is infinitely perfect cannot be changed without deterioration, for its infinite perfection renders a change for the better, in the nature of things, impossible. But Jehovah can never cease to be as perfect as He is, and therefore can never change. "With Him is no variableness, neither shadow of turning" (James i. 17). Of Himself He says, "I am Jehovah; I change not" (Mal. iii. 6). "He is of one mind, and who can turn Him?" (Job xxiii. 13). "He is the same" (Ps. cii. 27). And this adorable perfection of Jehovah is predicated of Jesus in the Scriptures. He is there set forth as "Jesus Christ, the same yesterday, to-day, and for ever" (Heb. xiii. 8). And in the New Testament the language of Psalm cii. 27 is quoted as addressed by the Father to His equal Son: "Unto the Son He saith, Thou art the same, and Thy years shall not fail" (Heb. i. 12).

Thus every perfection of the blessed Jehovah is ascribed in the divine records to the Eternal Word, the Son. We could use no stronger language than the Scriptures contain. In those holy records Christ is called "God," "the Mighty God," "God over all," "God blessed for evermore," "the true God and Eternal Life." He is said to be the Creator, Preserver, and Benefactor of the universe. Every name, attribute, and work of God is again and again ascribed to our Lord. Well then may we say, If the Scripture testimony does not teach the doctrine of Christ's personal and eternal Godhead, no force of language could teach it, for more could not be said than has been said in its defence.

III. Before passing on from this great theme, we must allude to the quibble which seeks to neutralise the force of the argument for our Lord's Godhead by suggesting that HE WAS ONLY A GOD BY REPRESENTATION, JUST AS MOSES WAS MADE A GOD UNTO PHARAOH (Exod. vii. 1). To this it is sufficient to reply that Jesus is never said to have been made God to any one, though He is said to have been made man. He was God; He existed as a divine Person by a sublime necessity of nature. IT WAS NOT A DELEGATED

DIVINITY, BUT AN INHERENT GODHEAD, THAT HE POSSESSED: IT WAS A PERSONAL DIVINE NATURE.

It is obvious that no one can be invested with the attributes of God by delegation. No being can become eternal, omniscient, omnipotent, omnipresent, and unchangeable, by representation. God may make use of creatures to do His work, as He employed Moses to inflict His vengeance upon the false deities and depraved people of Egypt; but He cannot make mere creatures partakers of those physical and moral attributes by which He is eternally, necessarily, and infinitely raised above all creatures. Jesus did more than accomplish divine works: He personally possessed divine perfections.

Moreover, we often find the divine nature of our Lord spoken of as *distinct from that of the Father, though eternally one with it.*

The Lord Jesus is not divine merely by the indwelling of the Spirit of His Father. Jesus Christ is "the brightness of His Father's glory, and the express image of His person, and upholds all things by the word of His power" (Heb. i. 3). No language could teach more emphatically than this does that the Lord Jesus is possessed of a personal deity distinct from that of the Father, though essentially one with it; and that though the deity of our Lord is an infinitely perfect resemblance of the Godhead of the Father, it is not as to personality the same thing. Resemblance is a very different thing from identity. If the divine nature of the Saviour be "the express image" of that of the Father, it cannot be identically the same with it. Between the two there must exist a personal distinction, while there is an essential oneness.

Of the eternal Word it is said, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God" (John i. 1, 2). These words demonstrate the distinct deity of the Word. He was not only God, but He was with God. If He had no personal deity distinct from that of His Father, though at the same time mysteriously one with it, such language would be incapable of explanation. He must have existed as a divine Person, or He could not have been with God as well as God. To the same effect is the language of Prov. viii. 29-31, in which the divine Word or Wisdom is repre-

sented as being "BY the divine Father as one brought up with Him," and as being "daily His delight." It seems extremely probable that when John penned the earlier verses of the first chapter of his gospel, he had some reference to the eighth chapter of Proverbs. This chapter of Proverbs appears to us to describe the glories of the divine Word as truly as the first of John; and in both the possession of a Personal Deity is ascribed to him.

The Saviour Himself on more than one occasion referred to a personal conscious blessedness which He had with the Father before His appearance in our world, as, for instance, in the following passages: "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John xvii. 5). "I came down from heaven, not to do Mine own will, but the will of Him that sent Me" (John vi. 38). "What and if ye shall see the Son of Man ascend up where He was before?" (John vi. 62).

Now, as we have seen, these passages teach that Christ Jesus had a personal existence antecedently to His birth of the Virgin, and from other portions of scripture we learn that that nature was a divine one. During His sojourn on earth the outward manifestations of His personal deity were imperfect. He was under a cloud, and His true glories were not fully displayed. But He had a right to look for a thorough vindication of His claims to union with the Godhead: He could justly call upon His Father to acknowledge Him as having possessed a divine glory with Him before the world was, and to place Him in such a position as should secure the recognition of these glories by the whole universe. And in this sense we understand the Redeemer's prayer, "And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was" (John xvii. 5).

The personal deity of Christ is apparent, besides, from the distinct mention of His name, along with that of the Father and the Spirit, in the form of words used in the administration of baptism: "Go, teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost" (Matt. xxviii. 19). And the same truth is taught by the apostolical benediction: "The grace of the Lord Jesus Christ, and the love of God, and the communion

of the Holy Ghost, be with you all. Amen" (2 Cor. xiii. 14). The use of the name of Jesus on these two occasions, and its distinction from the names of the Father and the Spirit, afford conclusive evidence both of the essential and of the personal deity of the Saviour.

If He were not divine, it would be impious to perform to Him so solemn an act of religious worship as that involved in being baptized in His name; it would be profane to invoke His blessing conjointly with that of the eternal Father, as if they were equal in majesty and power; and if He were not possessed of a personal deity, it would be absurd to be baptized in His name distinctly from that of the divine Father, or to present petitions for His blessing in addition to that of the divine Father.

In fact, the personal deity of the Son of God is interwoven with most of the Scripture references to His nature, and we must confess ourselves to be at a loss to understand how any man can thoroughly believe the inspiration of the Bible and yet doubt the truth of this sublime doctrine.*

IV. We cannot close this chapter, though already so extended, without drawing attention to THE INDIRECT AND INFERENCEAL ARGUMENT IN FAVOUR OF THE GODHEAD OF CHRIST, WHICH IS PERHAPS THE STRONGEST OF ALL.

1. If there be a truth which lies upon the very surface of the Scriptures, it is this, that *revelation has been a continuous and progressive exhibition of the Saviour*.—The first promise made after the Fall had reference to His appearance. Enoch, the seventh from Adam, was invested with the spirit of prophecy that he might foretell the appearance of Jesus at the last day. Abraham, the friend of God, was solemnly set apart as the future progenitor of the Son of Man. The promise of the appearance of this glorious Being was renewed from time to time to the patriarchs, and they were taught to long for its fulfilment as an event which should bring infinite blessedness to the universe. The Mosaic economy was instituted to prefigure the one great sacrifice for sin, which the Messiah should present in the fulness of time, by the offering up of His own person on the cross. Successive generations of priests were appointed to minister at Jewish altars, and hecatombs of victims bled through many centuries, to testify that "without shedding of blood there is no

* See the chapter on the Tri-personality of God.

remission," and that the oblation of the Son of God alone can expiate our transgressions. Prophets were raised up in different ages to set forth "the sufferings of Christ, and the glory that should follow." Their strains, like those of music in the distance, were at first indistinct; but as they drew nearer to the time of the Saviour's appearance, they became louder and clearer, until at last, four centuries before the year of grace, they expired in the explicit predictions of the last chapter of Malachi! Of the New Testament it is unnecessary here to speak. It is emphatically "the gospel or glad tidings of Jesus;" its avowed design is to set forth "Christ and Him crucified." (See the chapter on "Revelations of Mercy before the coming of Christ.")

Now, this elaborate preparation of the world for the appearance of Jesus Christ is utterly inconsistent with Unitarian views of His person and work. It seems an absurdity that this imposing array of preparations should terminate in nothing more than the appearance of another merely human teacher, distinguished from His predecessors only by the superior sanctity of His life and the surpassing fulness of His instructions. On the evangelical hypothesis everything becomes plain, and the wisdom of God is justified from raising expectations which the event does not justify. If Jesus be "God manifest in the flesh," we can understand why all antecedent economies had been subordinated to the setting forth of His advent. But Unitarians tell us that "we must glean our Christianity from the New Testament, and not from the Old." Now, we would not make an unchristian use of the Old Testament. We believe in its inspiration, for this reason among others, *because Christ Himself has taught us that it was inspired*; and we desire ever to study it in the light of His fuller revelations.

As we have already seen, we have the clearest possible historical evidence that the Old Testament canon existed in the days of Christ as we have it now. This is an important fact in the present discussion.*

It is further evident that our Lord and His apostles looked upon the Old Testament as *a continuous and progressively clear testimony to the Messiah*. Let the reader ponder the following utterances of the Saviour as an illustra-

* See the chapter on "The Bible: what are the Component Books of the Canon."

tion : "Your father Abraham rejoiced to see My day, and he saw it, and was glad" (John viii. 56). "Blessed are your eyes, for they see, and your ears, for they hear. For verily I say unto you that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them" (Matt. xiii. 16, 17). "O fools, and slow of heart to believe all that the prophets have spoken : ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself" (Luke xxiv. 27).

Our Saviour on one occasion uttered these memorable words, "All things must be fulfilled concerning Me which are written in the law of Moses, and the prophets, and the Psalms" (Luke xxiv. 44), thus classing the books according to the ordinary threefold division of the Hebrew Scriptures. And on another He gave this direction to His hearers, "Search the Scriptures ; for in them ye think ye have eternal life, and they are they which testify of Me" (John v. 39). We have, then, not only internal proofs of the inspiration of the Old Testament, but we have Christ's command to receive its testimony to Himself as true. The apostles looked upon the Old Testament in the same light. Take the following passages as an illustration : "Those things, which God before hath showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled" (Acts iii. 18). "To Him give ALL the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins" (Acts x. 43). And the entire Epistle to the Hebrews is an inspired commentary upon the Mosaic ritual, as typical of the Saviour in His redeeming mercy.

Hence we cannot deny the authority of the Old Testament in this discussion without rejecting Christ Himself and His apostles. The great Teacher has taught us that the Old Testament canon testified of Him, and was worthy of credence as so testifying. If, then, we find the Messiah designated as Jehovah in the Old Testament, we are to remember that Jesus has Himself pronounced such an application of that august title proper. Every clear Messianic reference in the Old Testament has been endorsed by Christ. In fact,

He has, as it were, put His signature at the close of the volume, and vouches for the truth of its contents. He has said, "IT CANNOT BE BROKEN" (John x. 35). Has not Jehovah Himself, by introducing His Son upon the stage of this earth with so much pomp, done His best to persuade us of the divinity of that Son? And may we not say, with the eloquent Massillon, "If we consider the ministry of Jesus Christ by that pompous array of oracles and types which announced it, its lustre is such, that if Jesus Christ be only a man like ourselves, the wisdom of God itself is chargeable with the error of those who adore Him"?

2. Again, very solemn, emphatic, and numerous are the Scripture exhortations *to believe in the Lord Jesus Christ—to believe in Him with all the heart, and to believe in Him for all those blessings which He was anointed to impart.*—Faith in Christ is the first duty required by the gospel. Its language to every man is, "Believe on the Lord Jesus Christ, and thou shalt be saved."

We are indeed commanded to believe in all supernaturally inspired men, as being the messengers of Heaven, and to give our credence to whatever they may announce in that character. "Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper" (2 Chron. xx. 20). But there are many important points of distinction between the credence which we are required to exercise in inspired mere men and the faith in Christ Jesus which is demanded of us.

Prophets and apostles were simply messengers from heaven, endowed with the power of working miracles, for the purpose of authenticating their instructions. Christ Jesus was the essential Wisdom manifest in human nature; "the Wisdom of God, and the Power of God," clothed with flesh; and He challenges our faith in HIMSELF on these grounds. Prophets and apostles did not desire to be regarded as inspired men for any other reason than that their testimony to their Lord and Master might be received. But the Lord Jesus demands of us not only faith in His inspiration, but in HIMSELF.

Prophets and apostles invariably directed men to the exercise of confidence in their God and Saviour; they seemed anxious to be themselves forgotten, so that they might but secure attention to the adorable Being to whom they bare

witness. But our Lord requires us to exercise confidence in Himself as being the source of the very mercies which He proclaimed. He came not only to preach salvation, but salvation through His own blood : to inform us not only that His sheep hear His voice, but that He giveth unto them ETERNAL LIFE. He came to tell us that except we eat His flesh, and drink His blood (by faith), we have no life in us ; that whosoever eateth His flesh, and drinketh His blood, hath everlasting life ; that His sheep are in His hands, and can never perish, neither can any pluck them out of His hands. He taught us that without Him we can do nothing, while on the other hand we can do all things through Him when He strengtheneth us. Christ bids us trust in Him for everything. We are assured that "from His fulness all Christians receive, and grace corresponding to grace" (John i. 16). Now there is something entirely unique about these claims which are put forth by and for Christ. No prophet or teacher, however distinguished, of previous times, had ventured to claim such confidence *for himself*.

To trust a mere creature for the pardon of my sins, and for the supply of all necessary grace and strength, is to incur the tremendous anathema pronounced in those memorable words, "*Cursed is the man that trusteth in man, and that maketh flesh his arm.*" The only thing that can justify the exercise of such a faith in Jesus as the New Testament demands is the Godhead of the object of that faith. With evangelical views, Paul was justified in saying, "I can do all things through Christ that strengtheneth me." If Jesus be divine, the faith which we are commanded to accord to Him is reasonable and appropriate.

3. *The gospel requires us to regard the Saviour with an unbounded affection.*—In fact, Jesus, in His own person, urged this claim. These were His words, "He that loveth father or mother more than Me is not worthy of Me : and he that loveth son or daughter more than Me is not worthy of Me. He that taketh not his cross, and followeth after Me, is not worthy of Me. He that findeth his life shall lose it ; and he that loseth his life for My sake shall find it" (Matt. x. 37-39). To the same purpose is the language of our Lord recorded in Matt. xvi. 24, 25, and Luke xiv. 26, etc. From these passages it appears that Christ required us to love Him more than our own lives.

And in these demands Jesus spake a language which had never dropped from the lips of any inspired teacher antecedently to His day. Moses, and Isaiah, and Ezekiel, had never taught men to regard them with a supreme affection. They had ever reiterated the command, "*Thou shalt love the Lord thy God, and Him only shalt thou serve.*" But the question which Jesus proposes is, "LOVEST THOU ME?"—"Not only does Jesus require that men should love Him, but He requires of them proofs of the most generous and heroic love. He bids us love Him more than our kindred, than our friends, than our possessions, than our happiness, than our life, than the whole world, than ourselves; that we should suffer everything for Him, that we should renounce everything for Him, that we should expend even the last drop of our blood for Him. He who does not render these proofs of entire devotion is not worthy of Him; he who places Him on a level with any creature, or with self, outrages Him, dishonours Him, and need not aspire to an interest in any of His promises. What, my brethren! He is not satisfied with the presentation of goats and bulls as sacrifices, as the idols and the true God even had appeared to be. He carries His pretensions yet further: He demands that a man should be willing to sacrifice even himself; that he should run to the gibbet; that he should offer himself to death and to martyrdom for the glory of His name! But if He be not the Master of our life, what right has He to require it of us? If our souls did not come forth from His hands, are we under any obligation to render them up for Him? Shall we win them again by losing them for the love of Him? If He be not the Author of our being, should we not be sacrilegious homicides in immolating ourselves for His glory, and in transferring to the creature, to a simple messenger from God, the grand sacrifice of our being, destined solely to recognise the sovereignty and power of the eternal Creator, who drew us out of nothingness?"* Such a love for Christ can only be justified on the ground of His being "God manifest in the flesh."

4. The New Testament requires us *to make the glory of Jesus the great end of our existence.*—Every other consideration is to yield to that of the honour and praise of our Lord. All our other purposes and aims are to be subordinated to

* Massillon on "The Deity of Christ." Author's Translation, p. 31.

this. For the glory of Jesus we are to be willing to suffer even death itself. "He that loseth his life for My sake" (let the reader mark the emphatic words, *for My sake*) "shall find it" (Matt. x. 39). The one purpose for which the Eternal Comforter resides among men is expressed in the exposition of His office given by Christ Himself, "He shall glorify Me," etc. (John xvi. 14). The course of divine Providence tends to the same end, for Christ Himself said, concerning the sickness and death of Lazarus, "This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby" (John xi. 4). Christians are so to live that "the name of our Lord Jesus Christ may be glorified in them" (2 Thess. i. 12); and at the last day the Saviour will come "to be finally and for ever glorified in His saints, and admired in all them that believe" (2 Thess. i. 10). The Apostle Paul desired above all things that "Christ might be magnified in his body, whether it were by life or by death" (Phil. i. 20); and he summed up all the purposes and designs of his soul in this one sublime sentence, "For me to live is Christ" (Phil. i. 21). And he declares this devotion to Christ to be the duty of every man who hears the gospel. "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord" (the next verse demonstrates that the Lord here meant is the Lord Jesus Christ): "and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's. For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and living" (Rom. xiv. 9).

But if we did not "live, and move, and have our being" in Jesus, we could not consecrate our existence to His honour without idolatry. "Will a man rob God?" Can we make a mere creature the supreme end of life without doing so?

5. The Bible tells us *to worship the Lord our God, and to serve Him only*.—Angels have ever shrunk from receiving anything that savoured in the slightest degree of worship (Rev. xxii. 8, 9). But all the angels in heaven are by the Eternal Father Himself commanded to worship the Son (Heb. i. 6). And when Thomas adored our Redeemer as "his Lord and his God," the Being whom he so addressed commended his faith (John xx. 28, 29). Stephen, the first

martyr, a man full of faith and the Holy Ghost, died praying to our Lord, and saying, "Lord Jesus, receive my spirit" (Acts vii. 59). Paul thrice besought Christ in prayer that the thorn in the flesh might be removed, and received an answer from the object of his worship (2 Cor. xii. 8, 9). The primitive Christians are described as those who "called upon the name of Jesus Christ their Lord" in prayer (1 Cor. i. 2), "a direct testimony to the divine worship of Jesus Christ as universal in the Church" (Dean Alford *in loco*). The apostolical benediction contains a petition addressed to Christ (2 Cor. xiii. 14); and baptism is an act of adoration rendered to Him conjointly with the Father and the Holy Spirit (Matt. xxviii. 19). But all such worship and adoration as this would be rank idolatry if Jesus were not God.

6. *And even in heaven we shall not cease to be eternally indebted to our Lord.*—We shall wear His name in our foreheads (Rev. xxii. 4). We shall sing unto God and to the Lamb our pæans of holy triumph (Rev. v. 8-13). Of that bright world it is said, "The Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22). "The glory of God does lighten it, and the Lamb is the light thereof" (Rev. xxi. 23). Its throne will be eternally "the throne of God and of the Lamb" (Rev. xxii. 1). Thus is the name of Jesus inseparably allied with that of His Father in the descriptions which are given us even of the bliss and splendour of heaven! And who but the Eternal God can be the temple, and glory, and light of heaven? But Jesus is all these, and therefore must be God!

7. *Jesus Christ is set before us as more precious than all things.*—He is His Father's unspeakable gift (2 Cor. ix. 15), comprehending in Himself every other. Thus the Apostle argues: "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" (Rom. viii. 32). The argument here is from the greater to the less. The Apostle assumes that Christ is greater than all things. This is the basis of his reasoning. The gift of all things is as nothing when compared with the gift of Christ. No blessing need surprise us after this! The infinite grandeur of our Lord, or in other words, His Godhead, is here clearly assumed.

Let the reader carefully ponder this array of scripture proofs, and ask himself what effect they are calculated to

produce upon the mind of a plain, unsophisticated reader of the Bible. Was God's word designed for the instruction of the unlettered masses, as well as of the learned few? If there be one sin which Jehovah hates more than another, against which He hurls His most terrible thunders, and from which He seems most anxious to guard us, it is Idolatry. This the whole of Revelation testifies. The very use of images was forbidden to the Jews, lest they should fall into this sin. Would such a God, so jealous for His divine prerogatives, have set up in His word a Messiah clothed with all the attributes of deity, and sure to attract the faith and worship of ages, if indeed this Messiah were not His own equal and eternal Son?

V. THIS DOCTRINE MAY BE PROVED BY THE REDUCTIO AD ABSURDUM.—If Jesus be not God, He is the most blasphemous monster, the most arrogant and presumptuous of teachers that ever spake on earth, for *He taught the fact of His own equality with the Father*; and if He had no right to advance such a claim, no language can describe, much less exaggerate, the horror of His impiety. Unitarians say many fine things about the moral perfection of Jesus; but we defy them, from their standpoint, to reply successfully to those awful criticisms on the character of Christ, contained in Newman's second edition of his "Phases of Faith," in the chapter on "The Moral Perfection of Jesus." The contents of that chapter are indeed horrible, but in our view they have done the cause of orthodoxy essential service. Our moral sense revolts from Newman's blasphemies. We feel that his criticisms *must* be untrue, and at the same time we feel that Jesus must be God. The chapter was intended as a rejoinder to James Martineau, and in the controversy as between the two men we confess that Newman has the best of it. But Newman himself admits that orthodox views on the person and work of our Lord would completely neutralise the force of an immense deal of his reasoning. These are his words:

"My arguments will, to a certain extent, be those of an orthodox Trinitarian, since we might both maintain that the belief in the absolute divine morality of Jesus is not tenable when the belief in every other divine and superhuman quality is denied. Should I have any 'orthodox' reader, my arguments may shock his feelings less if he keeps this in view.

In fact, the same action or word in Jesus may be consistent or inconsistent with moral perfection according to the previous assumptions concerning His person" (p. 141). "As long as (in common with my friend) I regard Jesus as a [mere] man, so long I hold with dogmatic and intense conviction the inference that he was morally imperfect, and ought not to be held up as unapproachable in goodness" (p. 148).

But who can accept such a conclusion as this? Hence it is manifest that the premises are wrong, and that both Newman and Martineau have started with fundamentally erroneous views respecting our Lord's person and work; for we must accept many of Newman's conclusions if we admit his premises. Jesus Christ had no modesty if He were not God.

To use the language of the eloquent Massillon, "Jesus Christ did not cease to call Himself equal to His Father. He came to teach us that He had descended from heaven, and had come forth from the bosom of God; that He was before Abraham; that He was before all things; that His Father and He are but one; that eternal life consists in knowing the Son as in knowing the Father; that all that the Father does the Son does also. Find me a prophet who, up to the time of Jesus Christ, had held a language so novel, so extraordinary, so little respectful to the Supreme God; and who, far from rendering glory to Jehovah, as to the Author of every excellent gift, had attributed to his own power the great things which the Lord had deigned to effect by his ministry. Everywhere Christ compared Himself with the Sovereign God. On one occasion, it is true, He said that *the Father was greater than He*; but how unmeaning was this language if He were not Himself God manifested in the flesh! Should we not regard that man as a maniac who should come among us seriously to announce that *the Supreme Being is greater than he*? To compare oneself even with the Deity, is it not, in truth, equalling oneself with Him? Is there any proportion, either greater or less, between God and man, between the whole and nothing?" ("On the Deity of Jesus Christ," Author's Translation, pp. 25, 26).

He asserted that the person of the Son was as great a mystery as that of the Father, and that to know the one was

as difficult as to know the other. In the same breath in which He tells us that "no man knoweth the Father save the Son, and he to whomsoever the Son will reveal Him," He asserts that "No man knoweth the Son but the Father" (Matt. xi. 27; Luke x. 22), thus putting the grandeur and incomprehensibility of Himself on a level with those of the Eternal Father. What mere mortal, possessed of any regard to his own reputation, would have dared to institute so impudent and so blasphemous a comparison? Did not our Lord thus teach the fact of His own essential equality with the Father?

He styled Himself the great "I AM" (John viii. 58). He declared it right that "all men should honour Him as they honour the Father" (John v. 23). He asserted that He was the companion of His Father in His divine works (John v. 17); that all power in heaven and on earth was given unto Him (Matt. xxviii. 18); that He had power to forgive sins (Mark ii. 7, 9, 10); and that He would be the Judge of the quick and the dead (Matt. xxv. 31, 32, 33). He allowed the Jews to put Him to death for claiming equality with God: to the last He said nothing to induce them to believe that they had mistaken His meaning, and made no effort to save them from the commission of the murder which they were contemplating. When Thomas adored Him as his Lord and his God, instead of rebuking the act as impious, Jesus commended the faith thus displayed (John xx. 28, 29). In short, the piety of Jesus Christ cannot be maintained if His Godhead be denied.

VI. We are well aware of the manner in which Unitarians attempt to evade the force of such passages as those to which we have referred the reader, viz., BY QUOTING OTHER PORTIONS OF HOLY WRIT WHICH REPRESENT OUR BLESSED LORD AS INFERIOR TO HIS FATHER. But such a method of reasoning we must pronounce disingenuous in the extreme; for Trinitarians believe that Christ Jesus, as the Son of Man, and in His official capacity as Mediator, is inferior to His Father. We are not guilty of the absurdity of supposing that His human nature has become deified by its union with the Godhead. As Man and Mediator, we admit His inferiority to His Father; but what then? Is not this admission compatible with the maintenance of His essential equality as a Divine Person with His Father? The fact

is, there are two distinct classes of passages in the Bible : the first class teaches the eternal Godhead of the Saviour, and His consequent equality with the Father ; the second class teaches His humanity and mediatorial office, and His consequent inferiority in that nature and capacity to the Father. Now, we receive both classes of Scriptures, and can explain both. *Unitarians can only explain one class.* We believe the equality of Christ as Divine, and His inferiority as Man. Unitarians only believe the latter truth. Such passages as John x. 29 are not to the point. They only prove what we have never disputed, viz., that Christ, as the Son of Man and Mediator, is inferior to the Father. The question of Christ's deity they do not even touch : that doctrine we learn from other and independent proofs.

When you have proved our Lord to be a man, you have not proved that He was not God. It is illogical to argue from the passages which relate to one nature as if they related to the other. When Christ said, "My Father is greater than all," He uttered a truth which the orthodox doctrine solemnly recognises.

The very assumption of the title, THE SON OF MAN, was a proof that our Lord claimed to be the God-Man. It was a virtual assertion of His possession of divine attributes and prerogatives ; for by appropriating this name it was clear that He wished to be regarded as the Son of Man spoken of in Daniel's prophecy in these majestic terms : "I saw in the night visions, and behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and His Kingdom that which shall not be destroyed" (vii. 14). Thus the very cognomen which asserts the reality of His humanity is an indirect vindication of His possession of divine perfections and authority. For had He not been God as well as man, He would have been incompetent to wield such a sceptre. In short, the manhood of Christ is as essential a pillar of the orthodox doctrine as is His Godhead.

CHAPTER IV.

THE HOLY GHOST A DIVINE PERSON.

THE divine personality of the Holy Ghost is one of the vital doctrines of revelation. The Church of God cannot maintain this great truth too vigorously or too devoutly. On the Holy Spirit we are dependent for all our success in the extension of the Redeemer's kingdom, as well as for our personal holiness and comfort. The influences of the divine Spirit are the strength of the Church. How important then it must be that we should properly honour this blessed agent. Those who honour Him, He will honour.

I. WE SHALL LOOK FIRST AT THE EVIDENCES FURNISHED OF THE HOLY SPIRIT'S PERSONALITY.

1. And it is obvious that *all that has been advanced in defence of the doctrine of the Trinity may be quoted here.*—That which proves the doctrine of the Trinity proves the personality of the Spirit. Baptism, distinctly in His name, proves His personal being; for it would be ridiculous to baptize a man in the name of the Father, and then in the name of a mere influence of the Father. The same argument applies to the presentation of a distinct prayer to the Holy Spirit in the apostolic benediction. It would be the height of absurdity to pray to a mere influence (2 Cor. xiii. 14). Again, at our Lord's baptism there was a distinct personal manifestation of the Holy Spirit, beside the manifestation of the Father and the Son (Matt. iii. 16, 17). Moreover, there is a blasphemy of the Holy Spirit, distinguished from the blasphemy of the Son and of the Father (Matt. xii. 31, 32). The Holy Spirit is another Comforter, distinct from the Son, who intercedes for His coming, as well as from the Father, who sends Him in answer to His Son's intercession (John xiv. 16). The Father has elected the Church to salvation; the Son has redeemed it by His blood; and the Holy Spirit regenerates it by His grace. Thus we have ample evidence of the distinct personality of the Holy Spirit.

2. There is another important class of Scriptures in which *all the attributes of an intelligent agent are ascribed to the Holy Spirit.*—He is possessed of *mind*. Hence we read, "The Lord" (the Father) "knoweth what is the mind."

(intent, or bent, Alford) "of the Spirit, because He maketh intercession for" (in) "the saints according to the will of God" (Rom. viii. 27). The Spirit is here represented as possessed of intelligence, as knowing the mind of God Himself, and able, consequently, to make it known to others. Mind or intelligence is ascribed to the Holy Spirit in many other passages. He is said to "search all things, even the deep things of God" (1 Cor. ii. 10); to foreknow and to foretell future events (John xvi. 13). He is possessed of *will*. "He divideth to every man severally as He will" (1 Cor. xii. 11). He is like the wind, which bloweth where it listeth (willeth) (John iii. 8). He forbade Paul and Silas to preach in Asia or Bithynia (Acts xvi. 6, 7). If He be capable of volition or will, He must be a personal agent.

He has *affections*. Hence we read of "the love of the Spirit" (Rom. xv. 30), that is, the love shed abroad in the soul by Him. But He who can thus move the heart must be Himself possessed of affections. Hence He regards some beings, qualities, and actions with complacency, others with displacency. "It seemed good to the Holy Ghost and to us to lay upon you no other burden than these necessary things" (Acts xv. 28). But a mere attribute or influence can have no affections; it can have no consciousness of pleasure or displeasure. Complacency or displacency can only exist in a being possessed of intelligence.

Thus it appears from the word of God that the Holy Spirit has all the attributes of a personal agent. He has mind, volition, and affections, and therefore must be a person, for a mere influence can possess none of these. That which has mind or perception, volition or will, and affections, must be an intelligent entity. The proof of the personality of the Spirit is as complete as that of the personality of the Father. If the Holy Spirit be not a divine person, then there is no such being in existence as a personal God, and Pantheism is the only true religion.

3. And as He possesses all the properties, so *He performs all the acts of a personal agent*.—Among the other actions ascribed to Him, He "searches the deep things of God" (1 Cor. ii. 10); "He hears" (John xvi. 13); "He witnesses" (Rom. viii. 16); "He glorifies Christ" (John xvi. 14); "He testifies of Christ" (John xv. 26); "He speaks" (John xvi. 13); "He reveals the things of Christ to His

people" (John xvi. 14); "He convinces the world" (John xvi. 8); "He intercedes for the saints" (Rom. viii. 26); "He taught the apostles" (John xiv. 26); "He brought the Saviour's sayings and doings to their recollection" (*Idem*); "He reveals future events" (John xvi. 13). And so all through Holy Scripture.

Now these are actions which imply the possession of personality by him who performs them. They are obviously not the mere passive movements of an influence emanating from some other being; they are the performances of an intelligent agent, who acts freely and with sovereignty in all his gracious operations. The continual ascription of such performances to the Holy Spirit, and that, too, in the most sober and didactic passages, appears to us unanswerable evidence of His personality. A mere influence can neither see, hear, nor search, etc., etc.; and, therefore, the Holy Spirit cannot be a mere influence.

4. And again, *The Holy Ghost is said to be influenced by the actions of other personal agents, as only a personal agent can be.*—For example: He is said to be "lied unto" (Acts v. 3); but this implies that He is capable of examining the truth or falsehood of testimony, and consequently possesses judgment. He is said to be "grieved" (Eph. iv. 30); "vexed" (Isaiah lxiii. 10); "tempted" (Acts v. 9); and "blasphemed" (Matt. xii. 31, 32); which could not be affirmed, in any sense, of Him if He did not possess the power of judging of the qualities of actions as excellent or otherwise. Certain things are said to "seem good unto Him" (Acts xv. 28), which proves His power of perceiving and appreciating their moral properties.

We are well aware that God cannot be grieved or vexed, in the sense in which such states of mind apply to us. Nor do we stay here to explain the manner in which they can be affirmed of the Spirit. All that we now refer to such passages for is to remind our readers that they imply personality.

5. And it is to be observed that *He is not said to do these things unconsciously or unintelligently*, as Jacob's heap of stones testified (Gen. xxxi. 48).—His witness is an intelligent one, for He searcheth all things, even the deep things of God. He speaks and testifies of what He has Himself known. His agency is a voluntary one, for "He divideth to every

man severally as He will" (1 Cor. xii. 11). Thus the Redeemer described His mission: "When He, the Spirit of Truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come" (John xvi. 13). All efforts to explain away the ascription of personal attributes, actions, and emotions to the Holy Spirit, by instituting a comparison between such passages and those in which stones are said to bear witness, and the earth is called upon to hear, are mere quibbles. The Holy Spirit is always spoken of as a personal agent, and not merely in the language of poetry or metaphor; and the figurative application of personal qualities to inanimate objects can never invalidate the argument advanced in this chapter in vindication of the personality of the Divine Paraclete.

II. WE HAVE NOW TO PROVE THE GODHEAD OF THE HOLY GHOST.

Here, however, we shall not need to say much, for if the Spirit be a person, He must be a divine person.

1. *He is repeatedly called "the Spirit of God," and "the Holy Spirit of God."*—If, then, He be a person, He must be a person in the Godhead (Rom. xv. 19; Eph. iv. 30).

2. *He is called God.*—Peter charged Ananias with lying to the Holy Ghost; and added, "Thou hast not lied unto men, but unto God" (Acts v. 3, 4). Saints are the temples of God, because the Holy Spirit dwells in them (1 Cor. iii. 16). The diversities of gifts in saints are all produced by the same Spirit, and He is said to be "the same God who worketh all in all" (1 Cor. xii. 4, 6). He is emphatically, The Spirit of Jehovah; or, The Jehovah Spirit.

3. *He performs all the actions of God.*—He shares in all the divine works of the Father and the Son, while there are many operations of the Godhead which are specially ascribed to Him. He participated in the work of creation, and moved over the waters of primeval chaos (Gen. i. 2). He aids in the preservation of the world; renews the face of the earth; and gives to all creatures the breath of life (Psa. civ. 30). In the Christian Church He is the producer, the sustainer, and the perfecter of her spiritual vitality. The virtues and gifts of Christian men and women are the effects of His divine power and grace; for "All these worketh that one and the self-same Spirit, dividing to every man

severally as He will" (1 Cor. xii. 11). He, by His omnipotence, imparts the noblest form of life, viz., the religious life in the soul, for "No man can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. xii. 3).

4. *He is entitled to divine worship.*—In our baptism we perform an act of worship which is addressed equally to the Holy Spirit with the Son and the Father (Matt. xxviii. 19). In the apostolic benediction, prayer is addressed to the Holy Spirit, as well as to the Father and the Son (2 Cor. xiii. 14). He is the Lord the Spirit, to whom the Apostle prayed in these words, "The Lord direct your hearts into the love of God, and into the patient waiting for Christ" (2 Thess. iii. 5); for "the love of God is" (ever) "shed abroad in our hearts by the Holy Ghost" (Rom. v. 5).

In the Book of the Revelation He is invoked in His manifold operations as the all-perfect Spirit, conjointly with the Father and the Word, thus: "Grace be unto you, and peace, from Him who is, and who was, and who is to come; and from the seven spirits which are before His throne; and from Jesus Christ" (Rev. i. 4, 5). Ezekiel's invocation of the wind to come and breathe upon the slain in the valley of vision" (xxxvii. 9) was intended to symbolise that prayer to the Holy Ghost by which God's ancient Israel are to be gathered in. For Jehovah Himself thus expounds it, "I will put my Spirit in you, and ye shall live" (Ezek. xxxvii. 14). Hence it is clear that it is scriptural to pray, not only for the Spirit, but to Him. He is to be worshipped conjointly with the Father and the Son. Saints are shrines or temples reared to the glory of this divine agent, who dwells in them as their tutelar Deity, and to whom all their powers are dedicated (1 Cor. iii. 16).

And surely it will not be inappropriate to refer in a system of theology to *the experience of God's children in this matter*. Personally, then, the writer can say that he never prays with such comfort and profit as when he is enabled to address his supplications intelligently to each of the persons in the adorable Triune Jehovah. From conversation with other Christians, he has found their experience to be like his own. It is related of the great Robert Hall, that the closet and its exercises were one means of confirming him in his faith in orthodox views. When he prayed to God as a Triune Jehovah, and addressed each person distinctly, he found

liberty and enlargement of soul, to which in his less evangelical state of mind he had been an utter stranger. Our experience at the throne confirms the truthfulness of the orthodox view, that it is right to address prayer and supplication to Father, Son, and Holy Spirit.

5. *The Holy Spirit is possessed of all divine perfections.*

He is *an infinite Spirit*. His very name is the Spirit, the Spirit of God, the Holy Spirit, the Holy Spirit of God.

He is a pure, simple, indivisible Spirit.

He is *omnipresent*, for His presence gives life to all animated things. Hence the inquiry, "Whither shall I flee from Thy Spirit?" (Ps. cxxxix. 7). Everywhere is He present as the life-giver and the life-preserver.

He is *omniscient*, for "the Spirit searcheth ALL things; yea, the DEEP things of God" (1 Cor. ii. 10); and He inspired both prophets and apostles to foretell future events. "He shall make known to you things to come" (John xvi. 13).

He is *omnipotent*. For all life is His creation, and all the gifts and graces of the Christian are the productions of His almighty power. "He worketh all in all" (1 Cor. xii. 4-6). "All these worketh that one and the self-same Spirit" (1 Cor. xii. 11). In the natural world the power of this beneficent agent is universally felt. "Thou sendest forth Thy Spirit; they are created, and Thou renewest the face of the earth" (Ps. civ. 30).

He is *infinitely wise*. For He it is that giveth wisdom to the wise. The apostles were to trust to Him for guidance to teach them what to say and do in the most unexpected and trying circumstances. "When they deliver you up, take no thought how or what ye shall speak," etc., "for it is not ye who speak, but the Spirit of your Father who speaketh in you" (Matt. x. 19, 20). "He shall teach you all things" (John xiv. 26). "He will guide you into all truth" (John xvi. 13). And so with regard to all natural wisdom (Exod. xxxi. 2-4).

He is *immaculately holy*. Hence He is constantly called the Holy Spirit. He is infinitely pure in His own nature and in all His operations. Holiness is that attribute of His being by which He is specially designated.

He is *immensely good*. He is called the "good Spirit." "Thou gavest also Thy good Spirit to instruct them" (Neh.

ix. 20). "Thy Spirit is good; lead me into the land of uprightness" (Ps. cxliii. 10). He is the Spirit of Grace. "And hath done despite unto the Spirit of Grace" (Heb. x. 29). "I will pour upon the house of David the Spirit of Grace" (Zech. xii. 10).

He acts with *divine sovereignty in the communication of His gifts*. It is said that Paul and Silas were forbidden of Him to preach the Word in Asia (Acts xvi. 6), and that He suffered them not to visit Bithynia (Acts xvi. 7). It was He who in His sovereignty called Paul and Barnabas to labour among the heathen. "The Holy Ghost said, Separate Me Barnabas and Saul for the work whereunto I have called them" (Acts xiii. 2). In short, of the whole range of Christian gifts and graces it is said, "All these worketh that one and the self-same Spirit, dividing to every man severally as He will" (1 Cor. xii. 11).

He is *unalterably true and faithful*. Frequently and emphatically is He styled the Spirit of Truth. "The Spirit of Truth, whom the world cannot receive" (John xiv. 17); and so in John xv. 26, and xvi. 13, and 1 John iv. 6. And even more, the Blessed Spirit is called truth itself. "It is the Spirit that beareth witness, because the Spirit is truth" (1 John v. 6). He is the eternal truth.

He is *infinitely blessed*. Himself possessed of boundless resources, He delights to communicate life and joy to the creatures of his forming. The universe is full of indications that He is infinitely blessed Himself, and takes a godlike pleasure in blessing others (Job xxvi. 13).

He is *the end for which creation exists*. "He hath formed all things for Himself; yea, even the wicked for the day of evil" (Prov. xvi. 4, compared with Ps. civ. 30).

The Holy Spirit is *unchangeable*. He is the faithful unchangeable Comforter who is to "abide with the Church for ever" (John xiv. 16). It was "the Spirit of God that came upon Balaam" (Num. xxiv. 2), and of whose words this sublime sentiment was uttered: "God is not a man that He should lie, neither the son of man that He should repent. Hath He said, and shall He not do it? or hath He spoken, and shall He not make it good?" (Num. xxiii. 19).

Thus the eternal Three in One, the Jehovah Elohim, the Trinity in Covenant, the God of our salvation, stands revealed before us. In this theme of God the Spirit, and the Father,

and Christ, are hid all the treasures of knowledge and wisdom. It is a great mystery ; one that overwhelms us with sacred awe. In its majestic presence it becomes us to worship and adore. We have no ground on which to reason against it, no data on which to rest our objections. Of our own being we know but very little, and of God's being we know nothing, except what He has Himself taught in His works and word. So far, then, as our personal investigations go, our knowledge presents us with a vacuum as to any acquaintance with the mode of Jehovah's existence, whether it be a trinity or a unity, or both in one. Reason, indeed, suggests that there can be but one God, but it is utterly in the dark as to how that one God exists. The only question with which we are concerned then is this : Has Jehovah condescended to give us any information on this sublime question ? He has done so in His own word solely ; for though nature testifies to the fact of His existence, it says nothing as to its mode. Those, then, who reject the doctrine of the Trinity, must reject the Bible which teaches it. Archimedes said that if he could have another world on which to rest his machines, he would undertake to move this world. But mercifully for us, he could find no fulcrum apart from the planet on which he lived, and so the world was not disturbed by his stupendous engineering skill. And so those who assail the doctrine of the Trinity base their objections upon nothing ; they seek to rest their batteries of assault upon what is in reality, as to this question, a vacuum. Thus their engines of war, resting as they do upon thin air, must go on tumbling downward through space until they arrive in Milton's chaotic limbo, the fittest place for such pretentious absurdities.

PART III.

THEOLOGY IN ITS TEACHINGS RESPECTING MAN.

IN this part we shall consider what theology has to say to us respecting man's origin, nature, and attributes. We shall *endeavour* to avoid anticipating what we shall have to ad-

vance in the next part—Theology as displayed in the History of Redemption. Here we have to do with man simply as a creature.

CHAPTER I.

MAN AS CREATED.

THAT man was a *new creation* when he first came into existence, we have already observed (p. 25). The scripture account distinctly tells us that "The Lord God" (Hebrew, Jehovah Elohim) "formed man of the dust of the ground" (Gen. ii. 7); that is, the body of man was so created, but the soul was infused by the inspiration of God; and until the infusion of the soul, the body, though perfect in all its bones, muscles, nerves, and viscera, had no life in it; for it is added, "and God breathed into his nostrils the breath of life, and he became a living soul" (Gen. ii. 7). The body of the woman was formed of the man, and after its creation, without doubt, received the same life-breathing inspiration from the Almighty, and she too became a living soul (Gen. ii. 21-24).

Now it is utterly impossible to reconcile the narrative in Genesis with the development theory. If the development theory be true, the scriptural account of the origin of man is untrue; but if the scriptural account be true, the development theory is untrue.

The development theory is just this: that from the first germs of organic life (which some of these gentlemen admit to have had a creator, while others of them deny to God even this small share in the production of animated existence) all the other forms have been developed by natural processes, with which the Creator has had nothing to do; and that man is the result of the last of these developments!

Oken, in his "Treatise on Biology," is the most daring speculator of this school. He affirms that the primary mucus, out of which everything organic has been created, is the sea mucus; the production of this mucus he ascribes to the agency of light, which first made the sea salt and then vitalized it! He tells us that the earliest organic forms, whether plants or animals, emerged from the shallow parts of the sea; and that man himself is a child of the warm

and shallow parts of the sea in the neighbourhood of the land ! According to him the primary organic is a mucous point ; the first organic points are vesicles ; no organism is created of larger size than an infusorial point ; whatever is larger has not been created, but developed. Man has not been created, but developed !

Lamarck's theory is but a slight improvement upon Oken's, and even our own illustrious Charles Darwin's treatise "On the Origin of Species by means of natural Selection ; or, the Preservation of Favoured Races in the Struggle for Life," has essentially the same taint. It seems as if these eminent naturalists will receive any theory, however wild and absurd, if they can but get rid of the presence of the Infinite and Almighty One from the works of His hands. Let God be driven out of His universe, and let Mr. Darwin's "Natural Selection" rule it in His stead !

This theory is as absurd and as contrary to fact as it is opposed to Scripture. If we are to judge of the experience of the last six thousand years, every distinct order of beings must have been originally a new creation. For during the Adamite history of the earth there has never been such a case known as the development of one race into another ; nor has there ever been observed even the smallest movement in the direction of such a development, nor even the tendency towards such a movement. Races have become extinct, and others are dying out, and will eventually disappear ; but we defy all the "development" naturalists in the world to point to a single instance in which there has been the slightest shade of a tendency towards an illustration of their theory. Can Mr. Darwin tell us of a case in which a plant has become an animal, or a fish a bird, or a bird a beast, or has manifested the slightest tendency so to do ? Has a distinct species ever been found in a transition state ? Has a monkey ever been known to develop into a man, or has a man ever sunk to the level of a monkey ? The tribes discovered by Moffat in Southern Central Africa were sunk very low, having lost even the idea of God ; but they were men, nevertheless, with all the latent capacities of our race undestroyed, as the result of the labours of that eminent missionary clearly proves. Men cease not to be men, however low they sink ; and monkeys and gorillas do not become men, nor do they manifest the least tendency to

do so. The fundamental and unalterable laws of their very nature forbid the possibility of such a change. The facts of natural history attest the truthfulness of the scriptural account of the creation by God of the various orders of organic beings which have existed, or which now exist upon our earth. The fact is (and one fact is worth a thousand theories) that species, if closely related, may sometimes be crossed, and produce a degenerate intermediate race which soon becomes extinct; but it more commonly happens that a hybrid is sterile, or propagates only with an individual of pure breed.

But, say these gentlemen, six thousand years are not a period long enough to produce such a development; we must go back to the vast geological ages, etc., etc. Mr. Darwin, however, is obliged to admit that the geological record is dead against his theory; but then, instead of rejecting his own absurd theory, he says that the geological record is extremely imperfect, and hints that, if we could have it in a perfect state, no doubt we should find it in harmony with his notions. This is certainly a very cool way of setting aside the geological extinguisher of the development theory. It is quite sufficient to say that we have no doubt that if the geological record could be had in its perfection, it would make Mr. Darwin's favourite notion look still more ridiculous than it has already done. For geology testifies that the earliest animals of each species were not the diminutive ones, but the gigantic; that the animal life in all its branches of the Adamite age is, as to size, puny when compared with that of earlier geological ages; and that, in fact, the geological animals have not developed into anything else at all, but have passed away in succession, and have been succeeded by other animals, which the great Creator has produced by the direct exertion of His power, the process terminating in the new forms and species created at the time of man's introduction on the stage of our earth. According to geology, this earth was once red-hot, and consequently can have had no organized life on it or in it at that epoch. The primary or azoic strata present not the slightest trace of life in any form, vegetable or animal. Those strata were formed by the gradual cooling of the surface of the incandescent mass. Hence Life must have been created in the first instance. Again, geology teaches

that the earth has been utterly depopulated at least six or seven times over, some say as often as twenty times and more; consequently each repeopling of the earth must have been a new creation. Moreover, geology proves that had man been created before the alluvial, or existing epoch, he must have soon perished, as the climate and atmosphere were quite unsuited to him, to say nothing of the terrible upheavings and submergings of whole continents, by which he must have been swept from the earth. Science proves that the earth was gradually prepared to be the habitation of the human race, and that had the race been placed upon the earth earlier than it was, it would have soon died. God created man when the world was prepared to receive him, and not before.

Man must have been created in his normal state *in the full use of his personal faculties and productive powers*. There must have been a first pair of human beings. If they were produced in an infantile state, how did they come into existence, seeing that by the supposition they had no full-grown parents to produce them? And who nourished and cherished them? Man in infancy is notoriously helpless, and soon dies without a parent's care. If the first pair of human beings came into existence as infants, they must have been produced without parents, and for want of parents must soon have died.

But if the first pair of human beings came into existence in the full possession of all their faculties, and able to take care of themselves, they cannot have been produced by generation, for the supposition is that they were the first of their kind. Besides, human beings who are generated are never born able to take care of themselves, but puny, helpless infants. Clearly, then, the first pair of human beings must have been produced by a process altogether different from that by which men are brought into being now. That process must have been a creation.

The same line of argument will apply to all the *mammalia*, and many other classes of animals which are born utterly helpless, some of them blind. In all these cases, as in that of man, the first pair must have been created in the full vigour of their powers of self-preservation, or the race would have perished as soon as it began to exist.

Man thus created was a being possessed of a body, a

spirit, or animal life, and a soul, or rational, accountable, living principle (1 Thess. v. 23). He was invested with the faculty of reason, of speech, and of free choice, and hence was justly responsible to his Maker.

Moreover, he was created holy, without the least taint of corruption, with all his original tendencies on the side of good. "God made man upright" (Eccles. vii. 29). "God said, Let us make man in our image" (Gen. i. 26). Thus he had full power to retain his integrity, and to continue in God's favour and blessing, though, in common with all creatures, he was necessarily mutable and liable to fall.

Endowed with these faculties and powers, he was at once placed under a system of moral government, and entered on a state of probation. The law of God was made known to him by direct revelation to his conscience; and a highly appropriate and significant test of the sincerity of his obedience was imposed, suited to remind him that his carnal appetites must be held in restraint; that this was not intended to be his final state of being; and that in all things God's will was to be the absolute law of his conduct (Gen. ii. 16, 17). The very simplicity of the test only made obedience all the easier, and increased the criminality of disobedience. We must not, however, suppose that mere abstinence from the fruit of a particular tree was the whole, or even the chief, of the duties which God required of our first parents. This was simply a sort of "outward and visible sign" of the obedience or otherwise of their hearts. Without doubt, the higher duties of religion and morals were made known to Adam, and were demanded of him. The sin committed in eating the forbidden fruit was that which lies at the foundation of all sin, *rebellion*. The act was simple in itself, but it was significant of a fearfully wrong state of heart, for it was virtually a casting off of the yoke of the Almighty. The virulent poison in all sin is its direct antagonism to the divine will and authority, and this poison rankled in man's first transgression.

CHAPTER II.

ADAM'S FEDERAL RELATION TO HIS POSTERITY.

THAT Adam sustained a federal relation to all his posterity is clearly a doctrine of Holy Scripture. The Apostle argues this point at length in the 5th chapter of his Epistle to the Romans, from the 12th verse to the close of the chapter. He there affirms that the first Adam was the type of the coming Adam (τύπος τοῦ μέλλοντος), evidently meaning that he was so in his federal headship (14th v.). Death passed upon all men in consequence of their union to Adam, "because all sinned" (in him) (12th v.). "Sin is here, throughout, both *original* and *actual*: in the *seed*, as planted in the nature by the sin of our forefather; and in the *fruit*, as developed by each conscious responsible individual in his own practice. Observe how entirely this assertion of the Apostle contradicts the Pelagian or individualistic view of men, that each is a separate creation from God, existing solely on his own exclusive responsibility; and affirms the Augustinian or traducian view, that all are evolved by God's appointment from an original stock; and though individually responsible, are generally involved in the corruption and condemnation of their original." (Dean Alford, *in loco*.)

In consequence of our federal connection with our first father, judgment comes upon us to condemnation and death, for "the judgment was by one to condemnation" (16th v.); "by the offence of one, judgment came upon all men to condemnation" (18th v.); and "by one man's disobedience the many" (οἱ πολλοί) "were made" (κατεστάθησαν) "sinners" (19th v.). The same doctrine is enforced in 1 Cor. xv.: "In Adam all die" (22nd v.). "As is the earthly Adam, such are they also that are earthly" (48th v.). "We have borne the image of the earthly" (49th v.). The first and second Adam are compared and contrasted in their several headships, and in the consequences which flow from union to them respectively.

The whole of Adam's posterity were federally united to him. They were so, not merely by Jehovah's sovereign arrangement, but by their necessary relation to Adam as their head. The angels were all created by a direct exertion

of divine power. They are not pro-created, for "they neither marry nor are given in marriage" (Matt. xxii. 30). Hence those angelic beings did not sustain a covenant relationship to any one member of their race, but passed through their period of probation together, and yet separately, some keeping their first estate, and others falling into sin and condemnation (Jude 6). But men are begotten. The whole human race descends from one father, who begat a son in "his likeness," as all his posterity have done after him. From the nature of the case, then, all men must have been interested in Adam's obedience or disobedience. Jehovah was under no obligation to create such a race; but having created it, of course the principles of its constitution must take effect.

The law given to Adam was in his case virtually a *covenant*. It said to him, Do this, and live; refuse to do this, and die. Hence the prophet Hosea says that Adam transgressed *the covenant*. "But they" (the Israelites), "like ADAM" (אָדָם), "have transgressed the covenant" (vi. 7). So Grotius, Rosenmüller, Boothroyd, and Stuck render the passage; while Beza, Calvin, Lowth, Henderson, and others, take the word Adam here as "an appellative, and interpret the passage of the treacherous violation of contracts among mankind." Henderson says, "Nowhere in Scripture is God said to have entered into a *covenant* with Adam. The obligations under which he was placed are represented as those of a command or interdict, rather than any of a federal nature." (*In loco*.) It is quite true that, except in Hosea vi. 7 (and that, candour compels us to admit, is a very doubtful example), the term "covenant" is not applied in the Bible to the divine commands, promises, or threatenings given to Adam. Equally true it is that the word, in the whole of its application to human compacts, is unsuitable to describe divine transactions with creatures. Still we know of no other term in our language that will supply its place. An enlightened, discriminating, and reverential use of the word is what we should aim at. The covenant made with Adam promised life for obedience, and death for disobedience. "In the day that thou eatest thereof, dying thou shalt die" (Gen. ii. 17). It was a covenant of *works*, man's own hearty and continued obedience being the only condition (Rom. x. 5).

And in this covenant made with Adam, all his posterity

(except the Lord Jesus, whose human nature was not produced by ordinary generations) are interested. They were "IN HIM" as their federal head, as the texts already quoted have proved (p. 82).

Now that this arrangement was an equitable one will appear from the following considerations :

1. It was in harmony with the constitution of the human race, who could not but be powerfully affected by the conduct of their great progenitor.
2. Human society is governed by the same principle. The head of an illustrious house always represents that house ; and, should he be convicted of high treason, would degrade with himself his whole race, exposing them to the confiscation of the patrimonial estates, and the extinction of the family title.
3. Adam was a competent representative. He had full power to stand. All his original tendencies were on the side of righteousness. He was created in the moral image of God, was without taint, and had every inducement to maintain his integrity.
4. For the very fact of his federal relation to his posterity would make the motives to obedience all the stronger. The knowledge of the arrangement by which such tremendous interests were suspended upon his perseverance in the paths of righteousness would make his apostacy the more difficult, and the probabilities of his steadfastness so much the greater. Hence the trial presented the more favourable features for our interests. We should certainly not have done better acting each one in his own individual capacity.
5. Had Adam stood firm in his obedience to God, we should have reaped the benefit.
6. Besides, *every man has ratified Adam's sin by his own volitions*. He has become a consenting party to the transgression, and has thus, by a well-known legal principle, made himself *particeps criminis*. He who heartily consents to a criminal act is, in the eye of the law, guilty of that act : but we have all heartily consented to Adam's transgression, and are therefore guilty of it before God ; and none but those who do thus, of their own free-will, assent and consent to Adam's transgression, by virtually repeating it in their

own conduct, perish. All infants, dying such, are admitted into the kingdom of heaven by virtue of the mediation of the Second Adam. Hence no one is lost, *de facto*, for Adam's sin, but for his personal ratification of that sin in his own life.* Those members of the human race who die before they are capable of such a ratification are not lost, but saved by our glorious Redeemer. It is, therefore, a libel upon the divine government to say that any man will be condemned at the bar of final judgment for a sin in which he had no share.

CHAPTER III.

THE FALL OF MAN.

ADAM sinned, and thus fell from his primeval innocence, glory, and blessedness. The reality of the Fall no one who believes the Bible can deny. The fact may be differently explained by divines, but all believers in revelation must admit that it is a fact.

I. WE SHALL NOTICE ITS EFFECTS UPON ADAM.

1. The first effect was, that *it destroyed Adam's innocence of character*.—He had allowed his heart to become corrupted; he had broken out into open rebellion against his Maker, and had dared His displeasure and curse. The mere eating of the forbidden fruit was but the climax of this sad process. Man had become a sinner; he had defaced God's image; he had torn down the insignia of his Maker's presence, and had cast Him out of his soul. He had sunk into "a death in trespasses and sins," and of this death he soon gave fearful proof: first, by running from his Maker's presence, and, secondly, by a hard-hearted attempt to lay his sin at God's door (Gen. iii. 12). "The woman whom Thou gavest to be

* My very polite, generous, and good-tempered reviewer in the *Christian Spectator* asks here, "What does Mr. Stock know about *de facto*?" and adds, "The question is about *de jure*." Not so, I answer. I prefer to stick to my own tenable ground of *de facto*. It is enough for us to know what Jehovah righteously *does*, without speculating as to what He might righteously do. (See *Christian Spectator* for February, 1862.)

with me, she gave unto me, and I did eat." The sting of this reply is in the words, "whom Thou gavest to be with me." It was trying to shift the responsibility on to God's providence. There was nothing like penitence in these words, but the reverse. Man had become a declared, self-justifying, God-accusing rebel! And so he remained until he had heard of the divine mercy through the promised seed of the woman. From the first, evangelical repentance has been an impossibility apart from faith in Jesus.

2. The Fall *rendered Adam's justification by law thenceforth an impossibility.*—For he had broken the law, and a law once broken can never justify. Law can only acquit the innocent; the guilty it must condemn. Law knows nothing of mercy; its only condition of acceptance is perfect obedience, and this it must have, either of the individual himself or of a substitute accepted in his stead. Thus "he that offends in one point is guilty of the whole law," that is, his justification by the law is as impossible as if he had broken the whole law. Not that all transgressors will be punished equally, irrespectively of the heinousness and number of their sins; for the scriptures teach that the retributions of the other world will be regulated by the amount of personal guilt contracted in this. But a broken law can never justify the man who has dishonoured it on the ground of his own works. Thenceforth he must stand condemned, so that the moment Adam had rebelled against God he was in a state of judicial death.

3. The sin of Adam *procured his exclusion from all access to the tree of life, and thus left his body to gradual decay and death.*—The tree of life was what its name indicated. It was possessed of marvellous virtues, which effectually counteracted the tendency of Adam's body to decay. As long as he had had access to it he would not have died. It was "a tree of life in the centre of the garden" (Gen. ii. 9). Hence, after man's fall, God said, "Now, lest man put forth his hand, and take also of the tree of life, and LIVE FOR EVER, therefore the Lord God sent him forth." "And He placed cherubim, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. iii. 22-24). After man's exclusion from the tree of life, his body, like other organized bodies, manifested a tendency to decomposition, which, being no longer counteracted, ended eventually in

death. He was left to the action of external agencies and of internal decay. Death commenced, therefore, from the date of his banishment from the tree of life; and as the sentence was pronounced on the day of transgression, the threatening, "in the day thou eatest thereof thou shalt surely die," was virtually fulfilled. With this explanation agrees the vision of the tree of life in the Apocalypse, "the leaves of which were for the healing of the nations" (Rev. xxii. 2). Christ is to us, in the highest moral sense, what the tree of life was to Adam's physical frame; and the everlasting enjoyment of the Saviour's love will be to us a perpetual guarantee against any decay of our eternal blessedness. Revelation opens with the narrative of man's exclusion from the tree of life in Eden, but it closes with a sublime vision of the Church's everlasting access to a better tree of life—a Saviour glorified and enthroned. How the tree of life operated in rendering Adam's body impervious to decay, we are not told; and where Scripture is silent it is useless to speculate.

4. The sin of Adam *exposed him to the curse of eternal death*.—The penalty of sin extends to the whole man; it involves in ruin both soul and body. It cannot do otherwise. Adam's apostacy had destroyed his moral sympathy with God, and had made him obstinate and rebellious in spirit (Gen. iii. 12). Hence he had voluntarily rendered himself unfit for the everlasting enjoyment of Jehovah's presence in heaven, and had become obnoxious to the pains of the death eternal, the second death, of which "the worm dieth not, and the fire is not quenched." He had become "a child of wrath!" Sin began to reign in him, and if not arrested by divine mercy, must have reigned to eternal death. All this was symbolized by the blazing sword which cut off access to the tree of life.

Such were the effects of Adam's sin upon himself.

II. We come now to the more difficult aspect of the question, THE EFFECTS OF ADAM'S SIN UPON HIS POSTERITY. In dealing with this profound theme, we shall confine ourselves rigidly to the scriptural testimony, avoiding all mere speculation where God has not spoken. Mr. Hinton's theory, that the covenant of Eden was superseded as soon as man sinned, by the introduction of a new element, appears to us to be contrary both to reason and to Scripture. It

seems unreasonable to suppose that this covenant should cease and determine as soon as the necessity arose for the carrying out of its provisions, either in the way of conferring its promised blessings or inflicting its awful threatenings. Clearly, too, the idea of the superseding of the Eden covenant immediately on Adam's fall is contrary to the language of Scripture, which represents the human race as still groaning under the penal consequences of the sin of their head. (See the preceding chapter on "Adam's Federal Relation to his Posterity.") The covenant under which that transgression was committed must still stand, or the dismal results of that transgression would not remain.

We are quite prepared to concede that, as soon as the first promise of the seed of the woman was made, *a new element of mercy was introduced*; and that, from that moment, all Adam's posterity have had set before them an open door of escape from the penal consequences of their first father's fall, so that *if they perish, it is by their own voluntary neglect of the appointed plan of salvation*. But the continuance of Adam's federal headship is quite compatible with the existence of this new dispensation. The two are contemporary: they are both in force. By virtue of our union to Adam, we are all born in sin, and shapen in iniquity, and do all die; while by faith in Jesus we may pass from death unto life. "For if through the offence of one the many" (*οἱ πολλοί*, all Adam's posterity) "are dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto the many" (*εἰς τοὺς πολλοὺς*, Rom. v. 15). "Where sin abounded, grace did much more abound, that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 20, 21).

1. *By Adam's sin all his posterity were made* (*κατεστάθησαν*) *sinners, just as* (*ὥσπερ-Ὅτι*) *by Christ's obedience all who are related to Him by faith are made* (*κατασταθήσονται*) *righteous* (Rom. v. 19).—"The judgment was by one to condemnation" (16th v.). "By the offence of one, judgment came upon all men to condemnation" (18th v.). Wince under the difficulty as we may, there it is; all Adam's posterity are made sinners by the disobedience of their great progenitor, just as by Christ's obedience all believers are made righteous. The descendants of Adam suffer from

Adam's sin, as really and as truly as if they had committed it themselves. When he sinned (in consequence of the federal union existing between him and us), judgment came upon us to condemnation.

2. *By Adam's sin all his posterity are born into the world destitute of original righteousness.*—Having lost God's moral likeness, Adam could not transmit it to his children. Hence human beings come into existence now without that purity wherewith he was created. The first man born by natural generation was a murderer, which proves that the loss of original righteousness was immediate and complete. There was something ominous in the fact that the first human death was a murder. It seemed to prophesy that man would ever be the great slayer of man.

Here we are met by a very grave question, to which we must advert, having respect to *the origin of souls*. It is often asked, Are human souls created by a direct exertion of divine power, and infused into the body? or are they generated as the body is? If we could adopt the latter alternative, it would cut the Gordian knot of our difficulty. In defence of this theory it is urged that, in every other case, all organized beings beget their own kind in entirety—the seed producing a perfect plant; the egg, a perfect bird; the spawn, a perfect fish; the lion, a perfect lion; and why should not man beget his own kind in entirety too? But the soul is emphatically the man, and why should not that be produced in the same way, and at the same time, as the body is?

There is force in this argument, but all it amounts to is a strong probability. It may be that the direct creation of his soul by God is one of the attributes by which, as well as by others, man is distinguished from the brutes. The following passages of Scripture are usually quoted to prove the divine origin of human souls: "Jehovah formeth" (יָצַק) "the spirit" (רוּחַ) "of man within him" (Zech. xii. 1), language which seems to imply the infusion of the soul into the man after the formation of his body. May there not be a reference in these words to the quickening of the child in the mother's womb, some months after conception, at which period we conceive the soul to be infused? Physiology points to the probability at least of such an infusion. We submit the speculation for what it is worth.

"He is the God of the spirits of all flesh" (Num. xvi. 22 ; Num. xxvii. 16) ; not merely of all flesh, but specially of all spirits, or souls, which are the life of the flesh in man. The force of the passage is not at all altered by substituting "lives" for "spirits," for the soul is the life of man's body.

"Then shall the dust" (body) "return to the earth as it was, and the spirit" (soul) "shall return unto God who gave it" (Ecc. xii. 7). This passage, though it "decides nothing whatever as to the *mode* of the giving" of the soul, does ascribe to it a *different* origin and destiny from those predicated of the body. In the same strain are Isaiah lvii. 16, "The spirit should fail before me, and the souls which I have made," and Isaiah xlii. 5, "He giveth breath unto the people upon the earth, and spirit to them that walk therein."

The account of man's first creation is in harmony with the view here defended. The body was first formed, and then *quickened* by the infusion of the soul (Gen. ii. 7). But the most convincing passage of all is Heb. xii. 9, in which "the fathers of our flesh" are contrasted with "the Father of Spirits;" not merely our spirits, though they are obviously included, but all spirits. So Dean Alford :—"I would understand the expression as an exalted contrast of God, a Spirit Himself, and the Creator of spirits like His, to" (with) "men, flesh themselves, and the progenitors ('creatores, quod ad similitudinem attinet') of fleshly bodies, their like." (*In loco.*)

Now, to say the least, these passages ascribe to Jehovah a peculiar share in the production of human souls, a more direct interposition than that concerned in the formation of the body; and this is tantamount to ascribing the creation of all souls to God.

But how to account for the corruption of human souls, consistently with the divine holiness and goodness, is the problem to be solved. This is done in three ways :—

First, By the supposition that souls are not created by God positively depraved, but simply without any moral bias whatever, either good or bad, which leaves the divine holiness unimpeached in their formation.

Secondly, By the fact that the soul derives its pollution from its union with the corrupt body into which it is infused. And,

Thirdly, By reference to the preceding arguments on the

necessary connection between Adam and his posterity, constituted as the human race is.

The body certainly has a marvellous influence over the mind and character. This we are personally conscious of: our every-day experience proves it, though the fact may be "curious to the last degree." And very observable, too, it is that the Scriptures often speak of "this body of death" (Rom. vii. 24); "the body of the sins of the flesh" (Col. ii. 11); "the deeds of the body" (Rom. viii. 13); "the body of sin" (Rom. vi. 6). And in the same strain sin is often called "the flesh," and sometimes sin is said to dwell specially in the flesh; that is to say, the soul is corrupted by its indwelling in so polluted a frame. "With the mind I myself serve the law of God, but with the flesh the law of sin" (Rom. vii. 25). "The law was weak through the flesh" (Rom. viii. 3). "Sinful flesh" (Rom. viii. 3). "The lusts of the flesh" (Rom. xiii. 14). "The flesh lusteth against the spirit" (Gal. v. 17). "In my flesh dwelleth no good thing" (Rom. vii. 18). And so in many other passages. Hence it is argued that the body or flesh which we derive from Adam pollutes the soul which is infused into it by the Father of Spirits.

Facts prove that bodily organization has much to do with fixing the mental type and the moral tendencies. Some of the schools of infidelity have exaggerated this undeniable truth into a theological lie, reducing man to a mere creature of temperament. But man is justly responsible for yielding himself up to his evil inclinations.

This very explanation, however, may suggest a yet deeper question. Why has God chosen to create a race thus constituted? and why does He suffer the souls which He forms, without any positive taint, to be polluted by their infusion into corrupt bodies—the offspring of a fallen head?

Such questions we are unable perfectly to answer. It is sufficient for us to know that God is not the originator of moral evil in any of His creatures. In the presence of that dread mystery, the permission of sin, let us, however, remember that a still further question was involved, viz.: whether there should be any moral government, or government by motives and laws in the universe; and, ultimately, whether there should be any other rational being beside God? For if *rational beings* were to be formed, they would

need to be governed agreeably with the freedom of their natures; and if they were to be *tried*, they would require to be left to their own choice, to obey or to disobey, otherwise their probation would be a sham. So that, in effect, the question to be decided was, *whether God should create responsible beings at all.*

As to the difficulties attaching to the consequences which the Scriptures assign to Adam's sin, the Deist must admit the existence of many analogous difficulties in "the system of nature." For the fact is that parents do influence their offspring for good or for ill, independently of any volition on the part of such offspring. The children of the confirmed drunkard are generally born with diseased bodies, enfeebled intellects, and strong tendencies to their parents' vices. The same thing is true of the offspring of the roué and the debauchee. How many men shatter their constitutions in their early days; and when, later on in life, they sober down and marry, become the fathers of poor, puny, rickety children, across whose natures may be seen, from their very birth, the slimy trace of their parents' excesses. The sins of parents are visited upon their children, whatever contempt philosophers may pour upon the doctrine of original sin. And these facts are as much difficulties for the man of science as for the divine.

3. *The corruption of human nature is total; that is, it extends to every power, both of the soul and body.*—The Scriptures speak of every faculty as tainted.

"The HEART is deceitful above all things, and desperately wicked" (Jer. xvii. 9); that is to say, the universal heart of man is naturally so. The law demands that he shall "love the Lord his God with all his heart, and soul, and strength" (Mark xii. 30); but "the carnal mind is enmity against God" (Rom. viii. 7). "It loves darkness rather than light" (John iii. 19). Thus the human heart is utterly wrong. "Our moral nature suffered a mischief by Adam's transgression. The race in God's sight became prone to sin; there was in it thenceforth a bias to evil, a fact I have expressed by the equivalent phrase '*moral corruption*'" (Hinton's "Moderate Calvinism," p. 18).

The UNDERSTANDING is darkened, so that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because

they are spiritually discerned" (1 Cor. ii. 14). "The god of this world hath blinded the eyes of them that believe not" (2 Cor. iv. 4).

The IMAGINATION also is polluted. "Every imagination of the thoughts of man's heart is only evil continually" (Gen. vi. 5). And this awful judgment of man's moral condition was substantially repeated after the flood, thus: "The imagination of man's heart is evil from his youth" (Gen. viii. 21), clearly proving that the waters of the deluge had not washed out the corruption of human nature.

The CONSCIENCE is defiled. "To the unbelieving is nothing pure, but even their mind and conscience are defiled" (Tit. i. 15). Hence we need "to have our hearts sprinkled from an evil conscience" (Heb. x. 22).

The MEMORY is wonderfully tenacious of that which is impure, but oblivious of that which is good. Man "forgets the Lord his Maker" (Isa. li. 13). "Now, consider this, ye that forget God" (Ps. l. 22); for the "wicked shall be turned into hell, and all the nations that forget God" (Ps. ix. 17).

The WILL is vitiated, so that it chooses that which is evil, and rejects that which is spiritually good. Hence the language of man's heart to Christ is, "We will not have this man to reign over us." And hence our Lord's rebuke to the unbelievers of His day, "Ye will not come unto Me that ye might have life" (John v. 40). But "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter" (Isa. v. 20).

Thus man is naturally averse from good, and prone to evil. His nature is radically, and apart from sovereign grace, irretrievably corrupt. Hence the solemn language of our Lord, "No man can come unto Me except the Father, who hath sent Me, draw him" (John vi. 44).

4. *In consequence of the corruption of human nature, super-induced by Adam's fall, all men are now mortal.*—So far as man is concerned, death is the result of sin. The races of geological animals had lived, and died, and passed away ages before man's existence. The Scriptures limit the mortal effects of Adam's sin to Adam's posterity. "By one man sin entered into the world, and death by sin, and so death passed upon all MEN" (Rom. v. 12). The fifteenth chapter

of 1 Cor. has reference to the same theme: it treats of the mortality of men in Adam, and of their resurrection by the Second Adam, the Lord from heaven. The Scriptures contain nothing contrary to the undoubted facts of geology, though infidels, who have understood neither Scripture nor geology, have endeavoured to set the two in battle array against each other. It is only by a bold poetic figure that the Apostle represents the creation generally as subject to vanity by reason of Adam's sin (Rom. viii. 20). The external creation is there said metaphorically to sympathize with man in the bondage to which the Fall has subjected him (22 v.), and to long to participate in the splendours of his final redemption (21 v.), just as in the beautiful imagery of the Psalms, the floods are exhorted to clap their hands, and the hills to be joyful together before the Lord, when He cometh to judge the earth (Ps. xcvi. 8, 9).

CHAPTER IV.

THE RESPONSIBILITY OF MAN.

THE fall has not destroyed man's responsibility. It is still a universal truth that "every one of us shall give account of himself to God" (Rom. xiv. 12); and that "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10). The doctrine of human responsibility is fundamental in the Christian revelation: without it there could be no sin, and, if no sin, then no condemnation, and, consequently, no need of a Saviour. The whole system of government by laws, and promises, and threatenings, and the entire plan of salvation by the vicarious obedience and death of a substitute, imply the accountability of man. Human responsibility is the logical corollary of both law and gospel.

It is man's duty to do whatever God requires him to do, *however indisposed he may be to do it*. The fact that he has depraved his nature, and corrupted his ways, does not release him from his moral obligations. His accountability remains, for the following reasons:

1. *Man retains all his mental faculties.*—The Fall, though it has given a wrong moral bias to his intellectual powers, has not destroyed them. Man still possesses all the attributes of an intelligent agent; hence the Scriptures appeal to his reason and his heart. "Come now, and let us reason together" (Isa. i. 18). "Why will ye die, O house of Israel?" (Ezek. xviii. 31; xxxiii. 11). "Knowing, therefore, the terrors of the Lord, we persuade men" (2 Cor. v. 11). "Paul reasoned with Felix and Drusilla" (two depraved characters) "of righteousness, temperance, and judgment to come" (Acts xxiv. 25).

2. *Man is a free agent.*—When he sins he does as he chooses, and simply follows the bent of his own inclinations. It is obvious that where pure compulsion commences responsibility ends. He who is made to do a wrong thing by a force which from the nature of the case he cannot possibly overcome is no longer blameworthy. But no such physical necessity as this is laid upon man even in his fallen state, for he freely chooses death in the error of his ways.

The controversy with regard to the *freedom of the will* as a distinct faculty has always struck us as being more of a metaphysical than a theological one. It has to do with the relation of one faculty to the rest, rather than with the relation of the whole to the moral government of God. The Scriptures always address MAN as a free agent; but such a freedom of the will as Arminian divines contend for is an absurdity. Jonathan Edwards long ago tore that dogma to tatters. Man is free to follow the bent of his own inclinations; but constituted as his nature is, it is morally certain that his will will ever choose what is to it the greatest apparent good; and depraved and fallen as is his nature, it is equally certain that self-indulgence will ever appear to it a greater good than self-denial; and, consequently, that as long as man is left to himself, he will freely choose death rather than life, and the world in preference to Christ. "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good that are accustomed to do evil" (Jer. xiii. 23). It is time that theologians left all disputes with regard to the freedom of the will as a distinct faculty to the metaphysicians. It is enough for us to know that the man, in the entirety of his nature, is a free agent; that the Scriptures always address him as such; and that every one of us is conscious that free-

dom of agency is an inseparable attribute of a rational and responsible being. Satan can only tempt us ; the world can only allure us ; and "every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death" (Jas. i. 14, 15). The most notorious transgressors sin as they do because "their hearts are fully set in them to do evil" (Eccles. viii. 11). The vilest sinners are only depraved free agents.

3. *Man's inability to do God's will is a moral inability.*—It results simply from a depraved disposition of mind. As the act to be performed is a moral act, the inability predicated with regard to it must be moral too. A physical inability to perform a moral act at once releases a man from all obligation to perform it. For instance, we are commanded "not to forsake the assembling of ourselves together" (Heb. x. 25) ; but if a man be physically unable to attend the house of God, his absence ceases to be a sin. Inability to do God's will, as made known in His law and gospel, must be homogeneous with the act to which it relates : to be culpable, it must be a moral inability.

The sinner's inability to do God's will is thus described in Holy Writ : "How can ye believe who receive honour one of another, and seek not the honour which cometh from God only?" (John v. 44). Here the inability of the parties addressed is referred specially to their pride and worldliness ; or, as it is elsewhere explained, "they loved the praise of men more than the praise of God" (John xii. 43). "The wicked, through the pride of his countenance, will not seek after God" (Ps. x. 4) ; and so, in answer to the question, "Can the Ethiopian?" etc., the reason of the inability is explained to be, "being accustomed to do evil ;" or, in other words, depraved dispositions and habits. Everywhere men are represented as voluntarily, and therefore culpably, bound by their own lusts, and thus kept from doing God's will. The Great Teacher mourned over the guilty city in these pathetic strains : "How often would I have gathered thy children together as a hen gathereth her chickens under her wings, and ye would not" (Matt. xxiii. 37). And His solemn charge to the unbelieving multitude was, "Ye will not come unto Me that ye might have life" (John v. 40). Mr. Hinton ventures to put this point thus strongly : "A bias to evil, in

my conception of it, is not sin or sinful, since it implies neither action nor volition ; it is a condition of our moral being tending to the production of sin, and requiring appropriate restraint—no more. And as such, it is, I conceive, not incongruous with a state of moral probation ” (“ Moderate Calvinism,” p. 18). Still, it is quite right to call this inability by the term inability ; for the Scriptures use such words as “ can,” and “ cannot,” and “ able,” and “ unable,” in relation to it. Take these memorable words as an illustration : “ No man can come unto Me, except the Father, who hath sent Me, draw him ” (John vi. 44). True, the influence by which this blessed result is obtained is called “ a drawing,” not a compulsion ; that is, a moral rather than a physical influence ; but without this influence man is morally unable to come to Christ. The Scriptures explain this inability to be a moral one, but they still regard it as an inability. It is often said, that “ *any man can come to Christ when he chooses.* ” This is certainly true, but it is not the whole truth. For no man ever did, or ever will, *choose* to come to Christ, until “ God worketh in him both to will and to do, for the sake of His good pleasure ” (Phil. ii. 13, Alford’s rendering). “ It is an efficacious working which is here spoken of: God not only brings about the will, but creates the will. We owe both the will to do good, and the power, to His indwelling Spirit ” (Dean Alford, *in loco*). The popular doctrine, then, that any man can come to Christ when he chooses, is only a partial truth, and, in the mouths of many men, amounts to a practical error, because it is used to ignore the sovereign and gracious agency of the Holy Spirit in the conversion of a sinner’s disposition of heart. For the plain doctrine of the Bible is, that no man ever yet chose Christ as his Lord, “ but by the Holy Ghost ” (1 Cor. xii. 3). Duty is, however, not regulated by human dispositions. Still the word says to all who hear it, “ While ye have the light, believe in the light, that ye may be the children of light ” (John xii. 36). “ This is the work of God (that is, the work which God requires), that ye believe in Him whom He hath sent ” (John vi. 28, 29). “ This is His commandment, that we should believe in the name of His Son Jesus Christ ” (1 John iii. 23). “ He commandeth all men everywhere to repent ” (Acts xvii. 30). “ And this is the condemnation, that light is come into the world, and men have loved darkness rather than light ” (John

iii. 19). "Jesus shall be revealed from heaven in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 7, 8). Thus said Jesus, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day" (John xii. 48).

4. *In judging of men's sins against us, we intuitively feel that the more malignant and depraved the disposition of mind with which they are committed, the greater their criminality.*—We do not puzzle ourselves in such cases with mental disquisitions touching original sin, etc.; but we feel that the greater the malice with which a man seeks to injure us, the viler is his conduct in the infliction of the wrong. If a criminal were at a legal tribunal charged with a crime and found guilty of its perpetration, he would never think of setting up as a plea for the mitigation of punishment, that "he loved crime with all his heart; that he never felt so happy as in its commission; and that, in fact, he was a desperately depraved villain!" Should he so reason, the judge would say, and very properly too, "Then, you scoundrel, I will inflict upon you the heaviest punishment that the law permits!" and common sense would lead every one in the court to say "Amen" to such a decision. We cannot get away from the conviction that a depraved heart is no justification of a wicked deed, but its greatest aggravation. It is an intuition that will suggest itself when we judge of men's offences against ourselves and their fellow-men generally: why then should we hesitate in applying the same principle in our judgment of man's sin against God? The Scriptures reason thus: "The sacrifice of the wicked is abomination: how much more when he bringeth it with a wicked mind" (Prov. xxi. 27). However depraved a man's impulses may be, in yielding himself up to their power, he acts with the complete spontaneity.

5. *Responsibility is in all cases rigidly regulated by privileges and opportunities.*—God requires of us not according to what we have not, but according to what we have (2 Cor. viii. 12). The heathen who lived before the coming of our Lord, or who in our own day have never heard the revealed will of God, will be judged by the law of nature and of conscience. For "when the Gentiles, who have not the (revealed)

law, do by nature the things contained in the law, these having not the (revealed) law, are a law unto themselves, who show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another" (Rom. ii. 14, 15). And inasmuch as all heathen nations have sinned against the light of conscience, by that law they will be condemned. "For as many as have sinned without law (that is, without a revealed law), shall also perish without law" (Rom. ii. 12). Paul lays it down as an axiom, "By the deeds of the law (of God, whether in the consciences of the Gentiles or the revealed code of Moses) there shall no flesh be justified in His sight; for by the law is the knowledge of sin" (Rom. iii. 20). In addition to the inward light of reason and conscience, the heathen nations have the external testimony of the works of God in nature and providence. "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and godhead, so that they are without excuse" (Rom. i. 20). And speaking of the evidence furnished by the works of God, the Psalmist beautifully reminds us that this witness needs no translating, inasmuch as it is heard in all languages. "Day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their line (rule or direction) is gone out through all the earth, and their words to the end of the earth" (Psa. xix. 2, 4). As all men possess this light, they will be responsible for their use or abuse of it.

But the Jews, who lived prior to the gospel dispensation, and who had no revelation but the law, will be judged by it. "For as many as have sinned in the (possession of the revealed) law, shall be judged by the (revealed) law" (Rom. ii. 12). "What things soever the law saith, it saith to them that are under the law" (Rom. iii. 19).

But those who have the words of Christ, and live in the possession of all the facts and documents of His holy religion, will be judged according to their higher privileges; for thus said our Lord in the days of His flesh, "He that rejecteth Me, and receiveth not My words, hath one that judgeth him; the word that I have spoken, the same shall judge him at the last day" (John xii. 48). "This is THE condem-

nation (of condemnations, αὕρη δὲ ἔστιν ἡ κρίσις) that light (Jesus Christ) is come into the world, and men have loved darkness rather than light, because their deeds were evil" (John iii. 19).

The scriptures clearly testify that punishment will be proportioned to guilt. "Whosoever shall not receive you (My apostles) nor hear your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city" (Matt. x. 14, 15). "Whatsoever a man soweth, that shall he also reap" (Gal. vi. 7). "To whom much is given, of him shall much be required" (Luke xii. 48). Jehovah will know how to apportion to every man the exact amount of punishment due to his transgressions. In fact, the miseries of hell will be the necessary consequence in each case of the man's own sins. He will only reap the harvest of what he hath sown. Thus there will be an endless diversity in the torments of the damned. All the most delicate shades of difference in the degree of criminality, arising from favourable or unfavourable circumstances, will be regarded in the awards of the last day. The fire that is not quenched will be fed by the fuel of the sins of him whom it will burn, and will be terrible according to the degree of the guilt of which it will be the necessary result.

Thus, *de facto*, no one will perish for Adam's transgression. It will not be true that "an immense posterity have been made eternally miserable for their first father's sin" (Hinton's "Moderate Calvinism Re-examined," p. 21). The lost will be destroyed by their own voluntary disobedience to God's will, and by their deliberate rejection of divine mercy. It is not true that "a Holy God has, even as a punishment, made one being sinful, nor a whole race sinful" (*Ibid.* p. 19). Adam's sin simply rendered our justification by law morally impossible, through the weakness of the flesh (Rom. viii. 3); but the mediation of the Second Adam renders certain the gracious justification of all who will believe in the gospel.

CHAPTER V.

THE IMMORTALITY OF MAN.

Is man, as such, immortal, or is his immortality contingent upon his faith in Christ? Do we derive eternal existence, as well as eternal blessedness, from union to the Saviour? Will the wicked literally die out of being, after having endured a long period of suffering proportioned to their guilt? Or will they all equally live for ever, the only difference being in the degree of their torments?

We have anxiously weighed the arguments advanced by the brethren who have endeavoured to prove the truth of the ultimate annihilation of the wicked, and must confess that, while we have learned much from them, we retain more earnestly than ever our faith in the old orthodox view, that all men will live for ever, either in heaven or in hell.

Three admissions, however, we make at the outset.

1. *We confess that the immortality of the soul is not demonstrable by mere reason.*—Socrates, Plato, and Cicero only succeeded in establishing the strong probability of its truth. But they pushed the argument from reason and nature to its greatest possible length, and where they failed, who can hope to succeed?

Christian philosophers have not proved themselves able to demonstrate this truth from the light of science and experience. All they have succeeded in doing is to furnish some very strong presumptions in favour of its probability. Its demonstration is to be found in the Scriptures alone. "Life and immortality are brought to light by the gospel" (2 Tim. i. 10). Still, the strong probability of this truth, as evinced by the testimony of reason, is entitled to attention; for often in the most important matters we have nothing but strong probabilities to guide us.

2. *We admit that the arguments which prove the reality of a future state, do not necessarily, and ipso facto, prove that that future state must in all cases be an immortal one.*—It has often been illogically assumed, that to prove a future state is tantamount to proving its immortality. Clearly, however, this is a *non sequitur*. There may be a future state which is not an eternal one. Its eternity must be proved separately.

Let us not confound the evidence that men will live after death with a demonstration that they will necessarily live for ever.

3. *We cannot deny that it is unscriptural and unphilosophical to call any mere creature necessarily immortal.*—Orthodox divines have too frequently committed this blunder. They have spoken of the soul of man as necessarily immortal, or immortal by a necessity of nature, and so forth. Such statements as these are contrary to scripture. Jehovah is the only being in the universe who exists by a necessity of nature; all creatures are dependent upon Him for their life, through all its stages. In this sense it is that "HE ONLY HATH IMMORTALITY" (1 Tim. vi. 16). "In Him (the eternal Word) was life, and the life was the light of men" (John i. 4). "In His favour is life" (Psa. xxx. 5). "In Him we live and move and have our being" (Acts xvii. 28). This is a universal truth applicable to all creatures, in every period of their history. Hence it is evident that no mere creature can ever become necessarily and independently immortal, for to be so is one of the incommunicable attributes of the Ever Living One.

If then all men will live for ever, as we believe they will, their immortality will be dependent upon God's will. Men are immortal because Jehovah has made them so, and because it is His will that they shall never die.

We advance then to consider what appear to us to be evidences of the fact that it is God's will that all men shall live for ever. With regard to the immortality of the righteous there is no controversy. All parties who receive the sacred record unite in the belief that they will live for ever. The only question is, Will the misery of the lost be eternal? In answering this question, we proceed by the following steps:—

1. *We must remember that one great end for which the Bible was inspired was to solve for us the problem of our future destiny.*—It was to remove the darkness which overhung the tomb; to draw aside the veil which hid the eternal world from this; and to make known to us what awaited us in the dread future, that God spake in times past to the fathers by the prophets, and hath in these last days spoken to us by His Son. The gospel was intended to bring life and immortality to light (2 Tim. i. 10)—*i.e.*, to set them forth with

a clearness that should leave no uncertainty cleaving to these grand questions.

2. *The Bible was not written merely for learned men.*—It was intended to be the people's book, the charter of their salvation, and their guide to heaven. The common people heard Christ gladly, because He spoke a language which they could understand and appreciate (Mark xii. 37). The apostles trod in their Master's steps in this particular. In fact, "God hath chosen the poor of this world, rich in faith, and heirs of the kingdom" (Jas. ii. 5). In all important matters, then, bearing upon our eternal destiny, we may expect the Bible to speak in language pre-eminently clear and intelligible. It would be a mere mockery to put into a poor and comparatively uneducated man's hands a book purporting to unriddle the great question of his eternal destiny, but the testimony of which, on that vital question, needed a long process of delicate criticism to solve. Well might he say, "Here are riddles for the solution of riddles: the darkness of controversy for the removal of the darkness of futurity: terms employed about this subject of subjects, which I am to understand only in a restricted sense, with the painful uncertainty left, that after all I may not have put the right limitation upon them."

We cannot bring ourselves to believe that that interpretation of Scripture testimony on this question is the right one, which needs the mastery of all the ingenious reasonings and learned expositions found in the volumes which have been written against the doctrine of eternal punishment. The *à priori* argument is opposed to such a method of expounding this subject; while all the probabilities are that the natural and obvious interpretation of the passages in question is the correct one. On so tremendously important a subject, when God says "for ever," and "everlasting," and "eternal," He means those words to be understood in their obvious import, not in the attenuated sense which a clever and long-extended criticism may put upon them.

3. *The testimony of Holy Scripture on this question is, to say the least of it, eminently adapted to produce the impression that the punishment of the wicked will be eternal.*—Every one must admit that this is the first, the most natural impression that the words of Holy Writ produce. And would the Divine Spirit have purposely adapted His word to create a

wrong impression in a matter of so great moment as this? As Bishop Horsley well observes: "The true sense of any phrase in the New Testament is what may be called its standing sense—that which will be the first to occur to the common people of every country and in every age."

4. *The fact is that such is the impression that the scriptural testimony has produced in almost every instance and in every age.*—"The doctrine of eternal punishment has long held almost universal and unquestioned sway" (Dobney's Work, second edit., p. 278). Amid our numerous other differences, here there has been a common sentiment. The exceptions have been extremely rare, and have been confined to men of great subtlety of intellect. Now we affirm that, while this is no reason why we should embrace this dogma without examination, it does furnish a strong presumptive evidence in its favour. It makes it probable that this is the natural, obvious, and consequently truthful interpretation of the words employed. In such a case any long, laboured interpretation, that would be necessary to set aside the sense which the almost unanimous consent of universal Christendom in all ages has put upon the testimony, would at the outset be open to grave suspicions of untruthfulness. As a rule, the most natural interpretation in such cases is the best; but the history of the belief of the Church in all ages proves the interpretation which we put upon the testimony to be the most natural one.

5. *The testimony of consciousness, too, is not to be slighted in this controversy.*—We have already said that it does not afford demonstrative proof, but only probable evidence. This argument presents itself to our own minds thus:—

I have a consciousness that the Scripture testimony on the reality of a future state is true; but the same consciousness would lead me to expect that that future existence would not be succeeded by utter annihilation. For a creature spared through thousands and millions of ages would have the consciousness of futurity strengthened with each succeeding cycle of its existence. Its surviving the shock of death and the grave would be to it a strong presumptive evidence that it would survive all future changes, and would continue to live on for ever. The consciousness which I have now, that the Scripture doctrine of a future being for man is true, will follow me into eternity, and there I shall

have the same consciousness, strengthened by my survival of antecedent changes, that a future still lies before me; and so on for ever. My consciousness will be the same, for aught that appears to the contrary, millions of ages hence. So far, then, as the testimony of consciousness goes, it affords a strong presumptive argument in favour of a future life that will never end. This consciousness needs revelation to quicken and develop it, but when God's Word has roused it, its voice is with power.

6. *The ordained immortality of the soul, like the certain and universal resurrection of the body, is to all men a possible blessing, and only becomes a curse through impenitence and unbelief.*—This fact takes off the edge of a great deal of the reasoning ordinarily advanced against eternal punishment. Faith in the Saviour converts the doctrines of immortality and resurrection into an inexhaustible mine of blessedness. The wicked and deliberate rejection of the Son of God converts the same doctrines into sources of unceasing woe. But the blame is with those who "put the word of God away from them, and judge themselves unworthy of everlasting life" (Acts xiii. 46). Let no one, then, charge the ordained immortality of the soul with being the cause of hell torments; for in the case of the lost, sin and unbelief have converted the possibility (to speak after the manner of men) of an eternity of blessedness into a certainty of eternal perdition. God is not to blame, but the transgressor.

7. *The Scriptures clearly teach that the righteous will be eternally happy, and the wicked eternally miserable.*—As to the former point, the orthodox are not divided in opinion. It need only to be referred to, then, incidentally. But precisely the same terms are used to describe the duration of hell as of heaven.

"These shall go away into eternal (*αἰώνιον*) punishment (*κόλασιν*), but the righteous into life eternal (*αἰώνιον*)" (Matt. xxv. 46). Here the same word is used in both clauses, though our translators have unwisely varied the rendering. Eternal punishment is to be the doom of the wicked, eternal life is to be the reward of the righteous.

The miseries of the wicked are often likened to *a fire that shall burn for ever*. Take, for example, Mark ix. 43-48, where we meet such phrases as these: "That fire that never shall be quenched," twice repeated, 43-45th v.; called "hell

fire," 47th v. ; "where their worm dieth not, and their fire is not quenched," thrice repeated most solemnly and emphatically, 44th, 46th, and 48th verses. This language is obviously figurative, but the metaphorical element of the passage is the comparison of hell torments to the gnawings of a corroding worm and the burning of a terrible fire. There is no figure in the testimony, so far as it relates to the duration of these woes. It is an essentially defective system of interpretation which explains this twice repeated assertion, that the fire of hell shall never be quenched, and this thrice repeated declaration, that its worm and fire of torture shall never die, by the inspired rhapsodies of prophets about impending temporal calamities, the duration of which would necessarily be limited by the fact that *they were to happen in time!* (See Ezek. xx. 45-48 ; Jer. xvii. 27 ; Isa. xxxiv. 8-15 ; Isa. xxx. 27-33 ; Isa. lxvi. 23, 24.) Our Lord is speaking of the final and eternal state of things ; a state to which, so far as we are concerned, there will be no succeeding one, and His impressive phraseology must be understood in harmony with this fact. When the state described is one without limit as to its perpetuity, we must understand the phrases "for ever," and "eternal punishment," etc., as without limit. The necessities of the case require no restriction in our exposition. The torments of the wicked will last as long as that state continues, and it will endure, literally, for ever. If Christ's words do not convey the doctrine for which we contend, then we cannot conceive of that doctrine as teachable by any form of speech that could be employed. Would Jesus have used phraseology so adapted to produce this impression, if the eternity of hell be a libel upon God's goodness? Would He not have more carefully guarded His own divine reputation?

The final doom of the worshippers of the beast and his image is thus predicted by the apocalyptic angel : "They shall drink of the wine of the wrath of God ; and they shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb ; and the smoke of their torment ascendeth (that is, shall ascend) up FOR EVER AND EVER ; and they have (that is, shall have) no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name" (Rev. xiv. 10, 11). Sound criticism requires that the tense used in the

11th verse should be made to synchronise with that used in the 10th, the whole being obviously a threatening of a future punishment. Such variations of tense, when a connected series of incidents is intended, and when the opening passages of the prediction have fixed its future reference beyond question, are common. We often express ourselves thus: The wicked, when they die, shall go to hell, where the smoke of their torment ascendeth before God for ever.

This is, then, a solemn prophecy of the eternal misery, in the other world, of the adherents of Antichrist. The smoke of their torment ascendeth up for ever and ever, or, as Dean Alford renders it, "to ages of ages."

They have no rest day nor night.

The future punishment of the devil and his angels, and of the beast and the false prophet, that is to say, of the adherents of the beast and the false prophet (for systems cannot be tormented), is thus described: "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, AND SHALL BE, TORMENTED DAY AND NIGHT FOR EVER AND EVER" (REV. XX. 10). The next verse tells us when this final judgment of the devil, etc., would take place—viz., *at the last day*. "And I saw a great white throne," etc. Mr. Dobney has ventured to affirm that this 10th verse "says nothing at all about sinners of the human race. It is not the inspired assertion here that *men* shall be tormented day and night, for ever and ever. John does not say they shall. He only says that the *devil* shall. And men are not devils" (pp. 221, 222). Now our old friend Mr. Dobney must have written these sentences without looking to his Greek New Testament. Had he done so, he would have seen that the verb *βασανισθήσονται* is in the third person plural, and therefore requires a plural nominative. But *ὁ διάβολος*, the devil, is singular. Nothing can be clearer than that the devil, the beast, and the false prophet, are joint nominatives to the plural verb, "THEY shall be tormented." Dean Alford reads thus: "And they shall be tormented by day and by night to the ages of the ages."

This extended reference of the verb "they shall be tormented," is further evident from the verses which immediately follow, in which the final judgment of devils and of wicked men, in their entire natures of body and soul, is

described, and in which we read that "death and hell were cast into the lake of fire" (14), and "whosoever was not found written in the book of life, was cast into the lake of fire" (15). The Scriptures then affirm that the smoke of the torments of devils and wicked men will ascend up before God "day and night, for ever and ever." And if this be not descriptive of eternal woe, what more fearful language would describe it?

Still, let it not be forgotten, that in that vast seething mass of misery unutterable, no one will suffer more than his just deserts. There will be no such thing as a "plunging of all the unsaved of every age, and nation, and degree of responsibility, into one and the same state of never-ending torment." It will not be "one indiscriminate and fiery mass of living torment—the least guilty of the lost hand in hand, and that for ever, with that unutterably fallen spirit who had dared through long, long ages, intelligently and perseveringly to oppose the blessed government of God, and who had been the ruthless deceiver of the nations, and the wholesale murderer of the human race" (Dobney, p. 225). The mere confinement of all the uncured moral evil in the universe in one vast prison, scripturally designated hell, will not interfere with the endurance, by each of the prisoners, of only just that amount of woe which his sins have righteously deserved. Place has but little to do with our blessedness or misery. A man may be happy in a dungeon, if his mind be at peace; while another, with a guilty conscience, is wretched in a palace. It will be in the other world as it is here, every man will have in his own soul the elements of either heaven or hell.

In harmony with the passages already quoted are the following:—

"He will burn up the chaff with unquenchable fire" (Matt. iii. 12). "He will cast them (the wicked) into a furnace of fire; there shall be wailing and gnashing of teeth" (Matt. xiii. 42, 50). "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. xxv. 41). "Some shall wake to everlasting life, and some to shame and everlasting contempt" (Dan. xii. 2). "To be cast into everlasting fire" (Matt. xviii. 8). "Eternal damnation" (Mark iii. 29). "The vengeance of eternal fire" (Jude 7). "To whom the mist of darkness is reserved

for ever" (2 Pet. ii. 17). "The blackness of darkness for ever" (Jude 13).

This is the second death; a death which will be eternally enduring, "the worm of which will never die, and the fire of which shall never be quenched." This is the ruin which is called "the destruction of both body and soul in hell" (Matt. x. 28); and being "punished with everlasting destruction from the presence of the Lord and the glory of His power" (2 Thess. i. 9): not a summary destruction effected in a moment by the extinction of being, but a destruction which will be everlasting in its *process*, and which will banish its unhappy victims eternally from the presence of the Lord and the glory of His power. This is the loss of the soul, that irreparable calamity for which the gain of the world would not make amends (Matt. xvi. 25, 26). This is "the wrath of God which abides upon the unbeliever" (John iii. 36). This is perdition unutterable.

It was in view of these facts that our Lord spake thus of His betrayer: "The Son of Man goeth as it is written of Him; but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born" (Matt. xxvi. 24). But having been born a man, and destined to live for ever, there will be no escape for him from the tremendous consequences of his unequalled guilt. Having been born a man, he will never die out of being, but must eternally suffer for his betrayal of his Lord.

The assertion that "life and immortality are brought to light through the Gospel" (2 Tim. i. 10), does not mean that the gospel has set before us a conditional immortality of being, but has clearly and authoritatively revealed life and immortality (idiom for immortal life) as the universal lot of all mankind; and therefore a possible blessing to all, seeing that, to all who believe in Jesus, immortality of life becomes an immortality of bliss unsearchable. Immortal life was already man's destiny, but Jesus by His glorious resurrection has set the truth of this in a most clear and convincing light. He has simply made it manifest. There is, therefore, no contingency about the immortality of life; the only question is, shall it be an immortality of joy or sorrow?

So with the resurrection from the dead. The memorable passage in Luke xx. 27-38, we request our readers to turn to, and read carefully. They will see that the controversy was

not about the resurrection of believers as such, or of unbelievers as such, but about the resurrection of the dead. (See verses 27, 33, 37, 38.) And of all the raised, irrespective of their moral character, it is said, "Neither can they die any more, for they are equal (in this respect) unto the angels; and are the children of God (*i.e.*, of God's power, not necessarily of His grace), being the children of the resurrection" (36 v.); that is to say, all who are raised at the last day will be raised to a never-ending life, the joy or misery of which will be determined by their antecedent reception or rejection of Jesus.

We may sum up the argument of this chapter in the words of the Master Himself: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth (*μένει*) on him" (John iii. 36).

Here an ever-abiding wrath is manifestly contrasted with an everlasting life of blessedness; and the parallel teaches that the wrath will abide upon the one class as long as the life shall last with the other—that is, for ever.

The eternity of hell is indeed an awful doctrine; but awful as it is, it is perfectly compatible with the justice and goodness of God.

PART IV.

THEOLOGY AS DISPLAYED IN THE HISTORY OF REDEMPTION.

WE have now to consider man as saved and redeemed. Hitherto we have looked at him simply as a creature; now we have to regard him in that height of glory and blessedness to which the free mercy of God, through Christ Jesus, raises him.

"Into these things the angels desire to look (1 Pet. i. 12). "Unto the powers in heavenly places is known by the Church the manifold wisdom of God" (Ephes. iii. 10). "God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of

the glory of God, in the face of Jesus Christ" (2 Cor. iv. 6). The history of redemption by our Lord is the noblest record in the annals of time, and eternity will only continue to unfold its imperishable grandeur. Its archives will be preserved in heaven, and redeemed spirits, perpetually advancing into closer fellowship with the Supreme Good, will be the monuments for ever of its glory. Let us then turn aside for awhile from all inferior themes, and behold this miracle of mercy.

CHAPTER I.

THE COVENANT OF REDEMPTION.

THE fall was eternally foreseen and provided for by God. "HE declareth the end from the beginning" (Isa. xlv. 10). Nothing can take Him by surprise, or startle Him from His infinite and divine composure. "Known unto God are all His works from the beginning of the world" (Acts xv. 18). Redemption was not an after-thought, a device intended to meet an unforeseen calamity; for it was the leading purpose of Jehovah's wisdom, and all other arrangements are subordinated to this. The thought of redeeming love rules the universe, for "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28). "Christ has all power in heaven and earth, that He should give eternal life to as many as the Father hath given Him" (Matt. xxviii. 18, and John xvii. 2). The sublime pre-eminence, then, given to the salvation of the Church in Holy Writ, proves that this is the dominant purpose of God in the government of all things.

And as all the persons in the sacred Trinity are harmoniously engaged in the actual accomplishment of redemption, so all were equally concerned in the purpose to redeem. Hence the determination of the Triune Jehovah to save the elect is usually spoken of as a covenant, and in some respects this purpose has the form and force of a covenant. It does, indeed, become us to speak with reverence and caution when we are likening the thoughts, purposes, and actions of the Eternal God to anything human. Still, there are many allusions to this sublime transaction which suggest the idea

of an eternal and irrevocable arrangement between the Sacred Three in One, as lying at the very basis of our hopes of heaven.

As the venerable Pye Smith observes, "This eternal act of the Divine Will may properly be represented, with regard to its model constitution, as of a federal nature, and may therefore be denominated the *covenant* of redemption." "There are relative offices and appropriate transactions of the Divine Persons, with regard to the constitution of the covenant of redemption" ("First Lines," p. 411).

Throughout the history of redemption, the Eternal Father is represented as maintaining the rights of the Godhead; the Son as presenting the required propitiation, and the Holy Spirit as imparting the influence necessary to produce the life divine. Whether the office thus assigned to each Person depend upon any original and necessary distinction existing between them, or whether it be simply the result of a sovereign arrangement, is one of "the deep things of God" which are not revealed to us, and on which, therefore, it were profane to speculate.

Why the Eternal Word became incarnate, and not the Holy Ghost; why the Divine Spirit should be peculiarly the life-giver and the life-sustainer; and why the Father should be pre-eminently the asserter of the rights of law, and the maintainer of the claims of everlasting righteousness, we know not.

Faith simply bows to the divine testimony on points so profound. It is sufficient for her to know that *so it is*. Let us not attempt to give reasons for the manner in which the Triune Jehovah has discovered Himself to us, if He Himself has given us none; for this is evidently a subject on which, from the nature of the case, we can know nothing, except so far as God Himself enlightens our darkness.

That an arrangement was eternally entered into by the Three Persons in the One God, for the accomplishment of the salvation of the Church, is matter of revelation.

I. IN THIS COVENANT THE FOLLOWING ACTS ARE ASCRIBED TO THE FATHER :—

1. *He chose Christ to be the federal Head of the entire Church.*—"Behold my servant whom I uphold, my elect one, in whom my soul delighteth" (Isa. xlii. 1). "Christ

glorified not Himself to be made a high-priest, but He that said unto Him, Thou art my Son, this day have I begotten Thee" (Heb. v. 5). "And He (the Father) said, It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give Thee for a light to the Gentiles, that Thou mayest be My salvation unto the end of the earth" (Isa. xlix. 6). "I Jehovah (the Father) have called Thee in righteousness, and will hold Thy hand, and will keep Thee, and give Thee for a covenant of the people, for a light of the Gentiles" (Isa. xlii. 6). Thus the Lamb of God "was foreordained before the foundation of the world" (1 Pet. i. 20).

2. *The Father chose the elect, and gave them to the Son to be redeemed by Him from death.*—"Thine they were, and Thou gavest them Me" (John xvii. 6). "This is the will of Him that sent Me, that of all which He hath given Me I should lose nothing, and I will raise Him up again at the last day" (John vi. 39). "The Father, who gave them Me, is greater than all" (John x. 29). "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ" (Eph. i. 3-5).

3. *The Father promised the Son all necessary aid in the prosecution of His work as Mediator, and a glorious reward as the recompense of His sufferings.*—Hence such passages as the following: "Behold My Servant, whom I uphold. I have put My Spirit upon Him" (Isa. xlii. 1). "He shall not fail nor be discouraged till He have set judgment in the earth" (Isa. xlii. 4). "I Jehovah (the Father) have called Thee in righteousness, and will hold Thine hand, and will keep Thee" (Isa. xlii. 6). "I will preserve Thee, and give Thee for a covenant of the people" (Isa. xlix. 8). "When His soul shall make an offering for sin, He shall see His seed; He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied; by the knowledge of Him shall My righteous servant justify many; for He shall bear their iniquities. Therefore will I divide Him a portion

with the great, and He shall divide the spoil with the strong" (Isa. liii. 10, 12).

It is to be observed that all these promises made to the Eternal Word have a prospective reference to His incarnation, and consequent assumption of a dependent nature. Hence there is no absurdity in such promises as made by one divine Person to another, for they all assume the designation of the Son to the work of Mediator, and His engagement to become a Man of sorrows, in the fulness of time. It is in anticipation of the fulfilment of these covenant engagements, on the part of the Son, that we have the Father promising to "strengthen," and "uphold," and "preserve," and "reward" Him. As the predestinated God-man, the Eternal Word received these gracious assurances.

II. IN THIS COVENANT THE SON OF GOD ENTERED INTO CERTAIN ENGAGEMENTS.—He agreed to become incarnate. "Then said He, Lo, I come. In the volume of the book it is written of Me, I delight to do Thy will, O my God; yea, Thy law is within My heart" (Ps. xl. 7, 8). "His reward was with Him, and His work before Him" (Isa. xl. 10). "He shall bring forth judgment unto truth" (Isa. xlii. 3). He consented to be "despised and rejected of Men, a Man of sorrows and acquainted with grief;" to "bear our griefs and carry our sorrows;" to "be wounded for our transgressions, and bruised for our iniquities, that with His stripes we might be healed." He submitted to "have the iniquity of us all laid upon Him;" to "be stricken for the transgression of God's people;" to "pour out His soul unto death;" to "be cut off out of the land of the living;" to "make His grave with the wicked;" to "be with the rich man in His death;" to "make His soul an offering for sin;" and thus "to bear our iniquities," and "make intercession for the transgressors." And for these unutterable pangs the Son was to receive a reward commensurate with the grandeur of His person as the God-man, and the depth of His humiliation as the sacrifice for human guilt. He was "to set judgment in the earth, and the isles were to wait for His law;" He was "to be given for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from their prison, and them that sit in darkness out of the prison-house" (Isa. xlii. 6, 7). He was

to be "formed in the womb of the virgin," "to bring Jacob again unto Him, and Israel shall be gathered unto Him" (in this verse the reading given in the Keri, which substitutes *וְיָ* for *וְיָ*, is evidently the correct one), "and I shall be glorious in the eyes of Jehovah, and My God shall be My strength. And He said, It is a light thing that Thou shouldest be My Servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth" (Isa. xlix. 5, 6). He was "to see His seed," to "prolong His days," and "the pleasure of the Lord was to prosper in His hand." He was "to see of the travail of His soul," and "to be satisfied;" to "justify many by the knowledge of His holy name and work;" to "sit upon the throne," and "to be a Priest upon His throne;" and to have the government of all things upon His shoulders.

III. AND IN THIS GLORIOUS COVENANT THE HOLY SPIRIT WAS ALSO CONCERNED.—Hence the Mediator is represented as saying, "The Lord God and His Spirit hath sent Me" (Isa. xlviii. 16). The body prepared for our Lord was conceived in the Virgin's womb by the Holy Ghost (Luke i. 35). The nature thus prepared for Messiah was to be adorned with all human virtues and graces by the same Spirit. The Mediator was to be anointed with this sacred chrism "above His fellows" (Ps. xlv. 7); "the Spirit was to be given to Him without measure" (John iii. 34); "to rest upon Him, and to make Him of quick understanding in the fear of the Lord" (Isa. xi. 1-5); and "to keep Him from failing or being discouraged" (Isa. xlii. 4). "Severe and scrupulous critics agree that it is impossible to apply the 110th Psalm to any other than to the Messiah" (Pye Smith: "Scrip. Test." i. 226, 4th ed.). And the agency of the Holy Ghost is there described thus, "Thy people (shall present) voluntary offerings, in the day of Thy power, in the beauties of holiness" (Pye Smith's translation). His office was to be "to convince the world of sin, righteousness, and judgment to come;" to "sanctify believers," to "glorify Christ," "to testify of Christ," and "to take of the things of Christ, and reveal them unto us;" "to lead us into all truth," and "to abide with the Church as its Comforter for ever." He engaged "to raise our Lord from the dead" (Rom. viii. 11),

and "to quicken the mortal bodies of the saints at the last day" (Rom. viii. 11). Thus throughout He was to be emphatically the Life-giver.

And as He was a party to all the arrangements of the covenant of redeeming love, He is able "to search all things, yea, these deeps of God" (1 Cor. ii. 10); "to teach the saints to pray according to the will of God" (Rom. viii. 26, 27); and "to show us the things of Christ" (John xvi. 14). "He knoweth the mind of the Lord," and was privy to all His counsels. "The things of God knoweth no man, but the Spirit of God does" (1 Cor. ii. 11).

Thus we see "the love of the Spirit" displayed in eternal harmony with the love of the Father and the Son. We behold the blessed Trinity engaged in a common work, the salvation of the Church; and discern in our present and eternal redemption the magnificent result of a "covenant ordered in all things and sure."

This covenant is older than creation, for it is eternal. Thus God the Father is said "to have chosen His people in Christ before the foundation of the world" (Eph. i. 4). Jesus the Mediator was, in divine purpose and covenant, "set up from everlasting, from the beginning, or ever the earth was" (Prov. viii. 23). "His goings forth" (in love to the Church) were from of old, from the days of eternity" (Micah v. 2). "The Father's own purpose and grace were given us in Christ Jesus before the world began" (2 Tim. i. 9). Jesus, as the Representative of the whole body of the faithful, received this purpose and grace in their name and on their behalf. Thus the promise of eternal life for them was made by Him that cannot lie, to Jesus Christ, "before the world began" (Titus i. 2).

Hence this covenant must have been one of pure grace. Nothing can have prompted the Eternal Three in One to enter into such an arrangement but the yearnings of a spontaneous and infinite compassion. Election is "an election of grace" (Rom. xi. 5, 6). It was "grace" which was given us "in Christ Jesus before the world began" (2 Tim. i. 9). "Jehovah predestinated us unto the adoption of children by Jesus Christ to Himself according to the good pleasure of His will, to the praise of the glory of His grace" (Eph. i. 5, 6).

Moreover, the strength and perpetuity of this covenant depend

not upon anything to be performed by us. Its only condition is the work of Christ. So far as our Lord was concerned, the covenant was one of works. "His reward was with Him, and His work before Him" (Isa. xl. 10). He had to "finish the work given Him to do" (John xvii. 4), to "glorify His Father upon the earth" (*idem*); to "make reconciliation for iniquity, and to bring in everlasting righteousness" (Dan. ix. 24). Hence, when the universe heard that amazing exclamation, "IT IS FINISHED!" it heard the everlasting confirmation of this compact of divine love. Its great condition had been produced to the last mite, and henceforth all the promises of God are "Yea, and Amen, in Christ Jesus" (2 Cor. i. 20).

So far as we are concerned, salvation is all of grace; so far as Christ is concerned, His reward in our salvation is the fruit of His meritorious work. Jehovah saves us without money and without price, as to any worthiness of our own; but He gives us to His Son as the recompense of the tremendous agonies of Gethsemane and of Calvary. Jesus had first "to make His soul an offering for sin," and then "to see His seed."

The covenant of redeeming love is thus *infinitely and unalterably perfect*. It is ordered in all things, and sure. It secures to the whole Church all needed grace for this life, and glory in the life to come. It "blesses us with all spiritual blessings in heavenly places in Christ Jesus" (Eph. i. 3). Hence this holy covenant shall never depart. It cannot be altered or revoked, but will remain when the everlasting hills and all the elements shall be melted into one mass by the fires of the last great conflagration; and "when the new heavens and the new earth" shall have arisen from the universal wreck, smiling and beautiful, like the return of spring after the hail, and sleet, and storms of winter. Let the devout student of Holy Writ endeavour to rise to an appreciation of the grandeur of his position as interested in this covenant of covenants. It was a consciousness of being folded in its embrace that cheered our glorious Puritan king, Oliver Cromwell, in his last moments. "When his children and wife stood weeping round him, he said, 'Love not this world. I say unto you, it is not good that you should love this world. No, children; live like Christians. *I leave you the covenant to feed upon.*'" And once, musing upon this

glorious covenant, he was heard to exclaim, "All the promises of God are in HIM. Yes, and in Him, Amen ; to the glory of God by us—by us in Jesus Christ." "The Lord hath filled me with as much assurance of His pardon and His love as my soul can hold." "I think I am the poorest wretch that lives ; but I love God ! or, rather, am beloved of God." "I am a conqueror, and more than a conqueror, through Christ that strengtheneth me" (Carlyle's "Letters and Speeches of Oliver Cromwell," vol. iii., pp. 454, 455).

Thus were the last moments of England's greatest and best ruler cheered by the covenant of redeeming love. Let the reader endeavour to live in the light of its promises, and may its glories illumine for him too "the valley of the shadow of death !"

It remains that we should remind our readers of *the importance of not confounding this covenant with others mentioned in Holy Scripture*. Much false doctrine has arisen from inattention to this suggestion. The covenant of works made with Adam in Paradise, and the national covenant made with the Jews at Sinai, are altogether distinct from this. And even the covenant of grace made with Abraham, and in him with all his spiritual seed—that is, with all who are partakers with him of like precious faith (see Rom. iv. and Gal. iii.)—is rather an offshoot from the covenant of redemption than the same thing. The covenant made with Jesus the Son of God is the foundation of that covenant by which Jehovah consents to become the Father of all such as believe in the promised seed of Abraham, the Messiah. So far as the covenant made with Abraham had a reference to the Jewish nation, as such, it was but an earlier edition of the covenant afterwards confirmed at Sinai. The covenant with Abraham as the father of the Jewish nation had respect to temporal blessings and external privileges ; the covenant with Abraham as the father of the faithful had reference to spiritual mercies and saving benefits. The former was a covenant of works, the latter a covenant of grace. The former had no necessary connection with the covenant of redemption ; the latter was its development in God's dispensations towards men.

The student in theology, then, must beware of appropriating language which applies to these inferior covenants to that

most glorious of all covenants of which we are treating in this chapter, else he will fall into very unworthy conceptions of its nature and provisions.

The covenant made with David is often spoken of as typical of that made with Christ. This compact is eloquently set forth in the 89th Psalm, which the reader will consult for himself, especially noticing the following verses, from the 1st to the 4th, and from the 19th to the 37th. But this triumphant language is followed by the pathetic lamentation of the Church over the apparent breach of the covenant by God, as illustrated in the calamities of the period in which she lived (see from 38th to 51st verses). Nevertheless she winds up with the language of exultation. "Blessed be the Lord for evermore. Amen and amen" (52nd verse). Three hundred years after the death of David, Isaiah thus prophetically described the proclamation of the gospel among the Gentile nations, subsequently to the death of the Messiah: "Incline your ear, and come unto Me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a Witness to the people, a Leader and Commander to the people. Behold, Thou shalt call a nation that Thou knowest not, and nations that knew not Thee shall run unto Thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified Thee" (Isa. lv. 3-5). When God takes a believer into covenant with Himself, this transaction is but the fulfilment, in that individual case, of the provisions of the covenant of redemption; and the blessings which such a believer receives are "the sure mercies" of the antitypical David, Jesus Christ.

CHAPTER II.

THE ELECTION OF THE CHURCH IN CHRIST JESUS TO ETERNAL LIFE.

WE come now to the investigation of a vital question in Christian theology, the much-agitated doctrine of election; a truth which lies at the basis of the whole superstructure of redemption, and our views of which must influence the

way in which we contemplate the method of salvation by grace.

It will not do, then, to treat this question as a mere speculation, about which it matters but little whether our views be true or false. No; if election or predestination to life eternal be the source of salvation, then the great contention, whether salvation be of grace or of works, must be decided HERE. This is the Thermopylæ of the Arminian and Calvinistic controversy. If election be of works, then salvation must be of works; the conclusion is inevitable. If God chose some men to eternal life, because He foresaw they would be better than other men, then their election was of works, and they have whereof to glory. Thus the Apostle Paul puts the case: "Even so, then, at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works, otherwise, grace is no more grace. But if it be of works, then it is no more grace; otherwise, work is no more work" (Rom. xi. 5, 6). If we believe in the election of sinners to eternal life, irrespectively of their personal deservings, and solely by the sovereign will and favour of God, we shall have grace reigning through all the steps by which this divine purpose is to be realized; but to believe in an election to life, based upon a foreseen personal worthiness, is to poison Christian doctrine at its fountain head, and to vitiate it through all its streams. Thus, the question before us assumes a practical importance. Its decision must exert a powerful influence, for the better or the worse, upon our spiritual life.

Let us then reverently and devoutly endeavour to ascertain what the Scriptures have to say to us on this momentous question.

1. *Election is the choice, not of nations, but of individuals.*—The election of which we here treat must not be confounded with the choice of the Jewish nation to the enjoyment of certain external privileges, which have been abrogated by their rejection of our Lord. That was quite a different transaction from this. The nature and results of God's choice of the Jews to the enjoyment of peculiar advantages can afford us no light on the election to salvation of the one true Church of Christ, gathered from all ages, countries, and peoples. In the former instance a nation was chosen; in the latter, individual men.

But, in truth, the choice of nations is the choice of individuals ; for the parts are contained in the whole, so that you cannot choose the whole without choosing the parts. Jehovah has always had all the minutest details of His works before Him. When, therefore, He makes choice of a nation, He in effect chooses all the individuals constituting that nation ; so that God's choice of nations is virtually a choice of individuals. The only question is, To what are the persons so chosen elected ?

In the ninth chapter of the Epistle to the Romans, the Apostle Paul represents Jacob as individually chosen in preference to Esau, and affirms that this choice was made that "the purpose of God, according to election, might stand" (Rom. ix. 10-16). In all the passages which refer to this doctrine, the people of God are represented as having been chosen to the enjoyment of the personal benefits of "sanctification" (Ephes. i. 4), "faith in the truth" (2 Thess. ii. 13), "adoption" (Ephes. i. 5), "blamelessness" (Ephes. i. 4), "salvation" (2 Thess. ii. 13), and "eternal life" (John xvii. 2, 3). Now these blessings are obviously distinctive and personal. Each saint was the object of Jehovah's eternal love. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2 Tim. ii. 19). Jesus exhorted His disciples to rejoice because their names were severally and distinctly written in heaven (Luke x. 20). On another occasion He said, "I speak not of you all, I know whom I have chosen" (John xiii. 18). To the Thessalonian believers Paul said, "We give thanks to God always for you all, knowing, brethren beloved, your election of God" (1 Thess. i. 4). It is needless, however, to multiply quotations, for all the passages which refer to this doctrine are in the same strain.

2. *The elect are chosen to the enjoyment of a certain and perfect salvation.*—Election is not the choice of men to the mere possession of the means of attaining to salvation, but to the certain enjoyment of salvation itself. Thus the saints are represented as having been predestinated, not to the possibility of adoption, but to the adoption of children (Ephes. i. 5) ; to holiness and blamelessness before God in love (Ephes. i. 4) ; to the advancement of the praise of His glory (Ephes. i. 11, 12) ; to conformity to the image of His Son (Rom. viii. 29) ; and, in a word, to salvation (2 Thess.

ii. 13). Those whom Jehovah predestinated He invariably calls; those whom He calls He justifies; and those whom He justifies He glorifies (Rom. viii. 30). Predestination is the first link in the chain of salvation, and is suspended from the eternal throne itself.

The wisdom of God has left nothing to chance in the salvation of His people. They will assuredly enjoy every means and every influence necessary to the attainment of eternal life. For "God hath from the beginning chosen them to salvation, through sanctification of the Spirit and belief of the truth, whereunto He calls them by the gospel to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 13, 14).

The election of sinners to eternal life is a gracious purpose which can never be frustrated. Hence those remarkable words, "There shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they should deceive the very elect" (Matt. xxiv. 24), language which clearly implies that, even in times of the greatest peril, the safety and final salvation of the elect can never be really jeopardised. They shall never perish, neither shall any pluck them out of the hands of Jesus (John x. 28). Jehovah's counsel shall stand, and He will do all His pleasure with regard to their present and eternal salvation (Isa. xlv. 10).

At the last great day our glorious Redeemer will welcome His people into mansions which were prepared for them from the foundation of the world (Matt. xxv. 34); which proves that their salvation was so irrevocably determined on by the Father, that, when the heavens were fashioned and the earth was founded, a glorious place was prepared for them to be their everlasting home.

The theory which resolves election into a mere choice of communities to the possession of certain privileges which place them in a salvable state, and by a due use of which they may attain to the divine favour, gets rid of none of the difficulties which are supposed to attach to the Calvinistic interpretation of the doctrine. For if, as is admitted by those who hold this theory, the means with which some nations are favoured are essential to salvation, then the nations which are not privileged with them cannot be saved, and God has evidently acted with sovereignty in the dis-

tribution of these necessary means. He has elected some nations to the enjoyment of privileges necessary to salvation, and has left others without them, which is as truly an exercise of sovereignty as the absolute predestination of some sinners individually to eternal life, and the preterition of others.

But our chief objection to the Arminian exposition of election is, that it is opposed to the testimony of the Divine Word; for, as we have seen, the people of God are chosen, not to a possible, but to a complete and infallible salvation.

3. *The election of sinners to eternal life is an act of free and sovereign favour.*—Some good men believe in a conditional election. They assert that God chose His people to salvation because He foresaw that they would repent and believe. Thus they make the foreseen goodness of the chosen the reason of their predestination.

To which we reply, faith and repentance are both of them the free gifts of God, and, consequently, cannot be the ground of our election. Jesus is exalted to give repentance unto Israel (Acts v. 31), and faith is the gift of God (Ephes. ii. 8), and a fruit of the Spirit (Gal. v. 22). To say, then, that God determined to save His people because He foresaw they would repent and believe, is, in effect, to say that He determined to give them grace because He foresaw He would give them grace; that He decreed to bring them to repentance and faith because He knew that He would bring them to repentance and faith! It is to make something, at the same time, both the cause and effect of the same thing—an effect of the grace of God the cause of the grace of God! But how can an effect be the cause of its cause?

Besides, if Jehovah chose His people on the ground of any foreseen goodness or worthiness, *their election was not an act of grace but of pure equity.* If any parties have naturally a greater title to the favour of God than others, justice requires that they should be chosen in preference to those who are less worthy. The theory which we are examining is, therefore, utterly at variance with the cardinal doctrine that we are saved by grace or free favour.

It is expressly asserted in the Scriptures, that we are not chosen on the ground of any foreseen good thing in us, but according to the sovereign will and pleasure of Jehovah. "God hath saved us, and called us with an holy calling, not

according to our works, but according to His own purpose and grace which were given us in Jesus Christ, before the world began" (2 Tim. i. 9). "We are predestinated according to the purpose of Him who worketh all things after the counsel of His own will" (Ephes. i. 11). The following passage is, if possible, still more explicit and decisive: "The children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of Him that calleth; it was said unto Rebecca, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. What shall we say, then? Is there unrighteousness with God? God forbid. For He saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy" (Rom. ix. 11-16). With these clear testimonies to the freeness and sovereignty of God's choice of His people, who will venture to affirm that they were chosen on the ground of their foreseen superior goodness?

The Holy Scriptures invariably represent the holiness of the saved as a consequence, and not as the cause of their election. Thus, God hath not chosen us because He foresaw we should become holy, attain to the adoption of children, rise to the possession of Christ's image, believe the truth, and become sanctified; but He hath determined to make us holy; to confer on us adoption; to imprint upon us Christ's image; to bring us to believe the truth, and to receive sanctification by the Spirit. Our faith and repentance did not procure our election, but our election secured the certainty of our faith and repentance. The pure river of the water of life flows from beneath the throne of God and the Lamb, to intimate that the free favour of Jehovah is the source from which proceed all the mercies bestowed upon the Church, now and in eternity. If the Arminian theory be true, apostolic language must be differently rendered, and we ought to say, "God hath saved us and called us, not according to His purpose and grace, which were freely given to us in Christ before the world began, but according to His foresight of our good works." May our Churches ever cling to the great truth advocated in this section; a truth which, while it humbles human pride, magnifies every attribute of

the divine character, and secures all the glory of our salvation to Him to whom alone it rightfully belongs.

4. *The election of sinners to salvation is inseparably connected with the predestination of Christ to the Mediatorial Office.*—The connection existing between our election to salvation and that of Jesus to the work of Mediation is clearly indicated in many passages of Holy Writ; as, for instance, in the following:—"God hath blessed us with all spiritual blessings in heavenly places in Christ Jesus; according as He hath chosen us IN HIM before the foundation of the world, that we should be holy and without blame before Him in love" (Ephes. i. 3, 4). The divine "purpose and peace were given us IN CHRIST JESUS before the world began" (2 Tim. i. 9). The Father's choice of the Church was "an eternal purpose which He purposed IN CHRIST JESUS OUR LORD" (Ephes. iii. 11).

The doctrine which these and other similar passages of Scripture teach is this: that inasmuch as Jehovah can neither act, nor purpose to act unworthily of Himself, He resolved to save sinners solely through the mediation of His own Son, an arrangement by which His character and government were to be infinitely honoured in the very act of forgiving the guilty. As there is an inseparable connection between the actual enjoyment of salvation and the work of the Saviour, so in the purposes of divine mercy, the decree to save assumed, or rather included, the designation of the Eternal Word to the great task of interceding for transgressors. And hence the Book of Life is styled "the Lamb's," not merely because the volume is in His hands, but because His name stands first in the sacred record. The divine purposes of mercy, like the Christian's hopes, find their centre in the cross; the river of life flows from beneath the throne, not of an abstract God, but of God and the Lamb.

We need not recapitulate what we have already written on the covenant of redemption. But the provisions of that divine and eternal arrangement throw much light on the doctrine of election. The Father chose His equal Son to mediate between Himself and guilty men, and the Son freely undertook this glorious office. Moreover, the Father in His sovereignty chose an immense multitude out of our race, whom He set apart to the certain enjoyment of the

blessings of redemption by Christ. For them the Son engaged to become in the fulness of time incarnate; to obey and magnify the law, and to give His life a sacrifice for sin. The salvation of the Church was to be His reward; and it was solemnly guaranteed to Him by the Father, that "He should see His seed; that He should see of the travail of His soul, and be satisfied."

It is in reference to these sublime facts that we are said to have been chosen in Christ. Every saint who has lived, or who shall live upon this earth, was then specially chosen by the Father and given to the Son, and the salvation of that saint was made as sure as the truth and faithfulness of God could render it. Our blessed Lord, when on earth, often spoke of His people as having been given to Him in the everlasting covenant. Appealing to His Father, He said, "I have manifested Thy name unto the men whom Thou gavest Me out of the world; Thine they were, and Thou gavest them Me" (John xvii. 6). "Thou hast given Me power over all flesh, that I should give eternal life to as many as Thou hast given Me" (John xvii. 2). Clearly, these and similar passages teach us that the elect were chosen out of the world, and were graciously given to the Son, to receive eternal life through His redemption.

5. *God's election of the Church is an eternal purpose.*—Jehovah is an infinitely perfect Being. No new thought can arise in His omniscient mind. "With Him there is no variableness, nor even the shadow of a turning" (James i. 17). If He were to purpose that at one time which He did not purpose at another, it is evident that His mind would undergo a change; a supposition opposed to His immutability and infinite perfection. An addition must either improve or deteriorate. If an addition to the purposes of God produce the latter effect, it must destroy their infinite perfection; and if the former, then His purposes cannot have been previously possessed of this attribute. From these considerations it is evident, that if God has determined to save a certain number of sinners, He must have entertained this purpose from everlasting.

We have, however, something more than merely inferential arguments by which to establish the eternity of our election by the Father. The election of the Word to the office of Mediator was, without doubt, eternal. "He was foreordained

before the foundation of the world" (1 Pet. i. 20). But the same date is assigned to the election of the saints as to the choice of Christ. "The Father hath chosen us in Christ, before the foundation of the world" (Ephes. i. 4). "God's purpose and grace were given us in Christ Jesus before the world began" (2 Tim. i. 9). Before the foundation of the world there was no time. Succession and change were then unknown. The Divine Being inhabited eternity, and was satisfied with His own uncaused glory and blessedness. And this is the date of the election of believers. All that the Most High does in the salvation and ingathering of sinners is done "according to the ETERNAL purpose, which He purposed in Christ Jesus our Lord" (Ephes. iii. 11); and every display of divine love and grace which this world has witnessed has been but the working out of that gracious determination.

6. *This election is an immutable and irrevocable decree.*—God's purposes with regard to the salvation of sinners are, like Himself, immutable. To suppose that He will alter or abrogate His precious designs is to repudiate His perfection. If a person designedly alters his purpose, it must be for one of the following reasons:—either a want of wisdom in the formation of his plan; or, the occurrence of events which were not foreseen and provided for; or, a change of feeling in the purposer himself. But neither of these reasons can at any time exist with the Most High.

a. HE forms no plans which are deficient in wisdom, and stand in need of improvement. Everything that He purposes and does is infinitely perfect, and therefore cannot be altered for the better, and surely no one will maintain that God will alter it for the worse!

b. Nor can any events transpire which God did not eternally foresee and provide for in His plans; for "known unto Him are all His works from the beginning of the world" (Acts xv. 18). The imperfections and follies of His people were all present to His mind when He chose them to salvation. If, therefore, the sins of believers can be a sufficient reason why God should revoke His purpose of mercy with regard to them, they certainly would have been a sufficient reason why that purpose should never have been entertained.

c. Nor can any change take place in the feelings or senti-

ments of the Divine Being. "He is in one mind, and who can turn Him?" (Job xxiii. 13). Jehovah is not liable to change, because He is infinitely perfect, and is impervious to external influence. All creatures are liable to influence from without, and, as a consequence, are necessarily mutable. But Jehovah is subject to no such influence. All His plans and purposes arise spontaneously in His own mind, and are uncaused by anything external to Himself. Hence His infinite perfection and consequent immutability.

It appears, then, that the purposes of God with regard to the salvation of His people must be immutable; for no real ground for change can possibly exist.

The immutability of God's sovereign purposes is clearly revealed in the Scriptures. "Jehovah declares the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all My pleasure" (Isa. xlv. 10).

To the Church Jehovah says, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will not I forget thee. Behold, I have graven thee upon the palms of my hands; thy walls are continually before Me" (Isa. xlix. 15, 16). "The foundation of God standeth sure, having this seal, The Lord knoweth them that are His" (2 Tim. ii. 19). The Master Himself said: "This is the Father's will who hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John vi. 39). God has said that if His people forsake His law and break His statutes, their iniquities shall be visited with the rod of fatherly correction; but He immediately adds: "Nevertheless My lovingkindness will I not utterly take from Him (the Son), nor suffer My faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of My lips" (Ps. lxxxix. 30-34). It is evident, therefore, that "the purpose of God according to election must stand" (Rom. ix. 11).

7. *The great end contemplated by Jehovah in the election of sinners is the glory of His own name.*—This is the object God has in view in all His works. In creation and in providence everything is made to subserve this design, and this is the ultimate end which He contemplates in the election and salvation of sinners. "He hath chosen us according to

the good pleasure of His will, to the praise of the glory of His grace" (Ephes. i. 5, 6). "We are predestinated according to the purpose of Him who worketh all things after the counsel of His own will; that we should be to the praise of His glory" (11, 12).

Jehovah has no superior. He receives nothing from any of His creatures, but is the sole fountain of His own blessedness. He is His own supreme and all-sufficient good. Hence, without any reflection upon the purity of His character, He can and does make Himself the ultimate end of all His dispensations. Besides, God's glory is displayed in the well-being of His creatures; and in proportion as the universe progresses in happiness, will the declarative glory of God be advanced.

Mere creatures cannot make themselves the chief end of their actions without sinning, because they are dependent upon the Divine Being, and are under an obligation to make His glory the supreme object of their solicitude. If a man were to live unto himself, he would be "robbing God." Selfishness is the root of all evil.

But God magnifies His name in the beatification of His works. He is above all, and through all, and in all; the fountain of blessedness to the universe, and the supreme end of all things.

Transcendently bright is that display of the divine character which is given us in the election and salvation of sinners. It eclipses the united splendours of the universe. In the redemption of the lost, every attribute of the Most High is strikingly manifested. Here wisdom, justice, truth, holiness, mercy, and power concentrate their brightest radiance. Jehovah has chosen the dark background of human guilt and misery on which to exhibit in brightest colours the glories of His perfections. He has reared an imperishable monument to His honour out of the ruins of the fall, and has rendered the greatest apparent catastrophe subservient to the advancement of His highest praise. Out of immeasurable evil He has elicited infinite good.

This exhibition of the divine glory is destined never to fade. The redeemed Church will remain as a monument to perpetuate its memory when the world on which we tread has passed through the purging fires of the last day, and has come forth a new earth, wherein dwelleth righteousness

(2 Pet. iii. 13). A multitude of happy saints, which no man can number, shall perpetually encircle the throne of God, to celebrate in their songs of praise the wonders of electing and redeeming grace.

8. *Our election by the Father is proved by the work of the Spirit upon our souls.*—The general truth that God has chosen an immense multitude of sinners to eternal salvation can yield us no comfort until we have ascertained our personal election; and this can be demonstrated to us only by the Spirit's regeneration and sanctification of our natures.

There are some Christians who ridicule the idea of being persuaded of an interest in the eternal love of God. The Scriptures, however, prove that it is possible that the saint may attain to some comfortable assurance of this exalted privilege. Were it not so, we could never "rejoice because our names are written in heaven" (Luke x. 20); the Apostle Paul would not have used the words, "Knowing, brethren beloved, your election of God" (1 Thess. i. 4); and there would have been no appropriateness in Peter's exhortation to "give all diligence to make our calling and election sure," *i.e.*, manifest to our own consciences (2 Pet. i. 10).

The only question then is, What are indubitable evidences of our election of God?

a. *Effectual calling.*—"Whom the Father did predestinate, them He also calls" (Rom. viii. 30). If, therefore, God has called us out of darkness into His marvellous light, and has translated us from the empire of Satan into the kingdom of His dear Son, it is evident that we were predestinated to salvation.

b. *Faith in Christ.*—"God hath chosen us to salvation, through belief of the truth" (2 Thess. ii. 13). All those, therefore, who are brought to receive the truth in the love of it, and who, renouncing every other refuge, take shelter in the finished work of Jesus, were evidently chosen to eternal life by the Father.

c. *Love to God.*—"Herein is love, not that we loved God (first), but that He loved us, and sent," etc. "We love Him because He first loved us" (1 John iv. 10, 19). All who feel the love of God in their souls have been the objects of His everlasting purposes of grace. The existence of the effect proves the existence of the cause. If we have the *former*, we may infallibly infer the latter.

d. The cordial renunciation of sin.—For the foundation of God, which standeth sure, hath this twofold inscription: "The Lord knoweth them that are His," and "Let every one that nameth the name of Christ depart from iniquity" (2 Tim. ii. 19). All those whom the Lord recognises as His, are brought to a sincere and unreserved abandonment of iniquity.

e. Adoption into the family of Christ.—"God hath predestinated us unto the adoption of children by Jesus Christ unto Himself" (Ephes. i. 5). If, therefore, we have ceased to be one in heart and taste with an ungodly world, and have become one in affection, desire, hope, and design with the children of God, we may without fear of deception rejoice in our interest in the eternal and sovereign love of God.

f. The love and pursuit of true holiness.—"God hath chosen us, that we should be holy and without blame before Him in love" (Ephes. i. 4). Does the reader, then, long and pray for increasing holiness? Is sin his heaviest burden? And is the purification of his nature by the blessed Spirit the great object of his habitual desires, efforts, and prayers? If such be the case, he has in this state of mind another testimony that his name is written in the Lamb's book of life.

g. Conformity to the image of Christ.—"Whom He did foreknow, He also did predestinate to be conformed to the image of His Son" (Rom. viii. 29). All those who bear the likeness of the Saviour, and breathe His spirit, were evidently included in the Father's purposes of mercy.

If, then, we have been effectually called out of darkness into light; if we are possessed of humble faith in the Redeemer; if we have felt the constraining power of divine love; if we are heartily and unreservedly forsaking sin; if we are conscious of a blessed oneness with the people of God; if we are earnestly and incessantly thirsting for more holiness of character; and if we feel that we breathe the spirit and display the temper of Jesus Christ, there can be no presumption in our concluding that we were eternally chosen by the Father to the certain inheritance of glory.

Anxious souls must not begin the work of self-examination by asking whether they have been elected. Their first inquiry should be, Have I been born again? And if they

have good evidence that the Holy Spirit has made them new creatures in Christ Jesus, they may from this fact ascend in the scale of privilege and blessedness up to the eternal and electing love of the Father. If the reader has been truly converted to God by the Holy Spirit, he has been redeemed by the Son, and was eternally chosen to life by the Father. But seeking souls must not begin at the top step of the ladder, but at the lowest one, and from this rise to those which are above.

CHAPTER III.

REPLIES TO THE OBJECTIONS COMMONLY URGED AGAINST THE CALVINISTIC EXPOSITION OF THE DOCTRINE OF ELECTION.

PERHAPS no revealed truth has been more slandered than the doctrine of sovereign, unconditional election. In this chapter we propose to vindicate it from the charges which are so freely laid at its door.

1. *The doctrine of election is not a mere barren speculation, but is intended to be to the Christian a source of spiritual joy and consolation.*—Some good men say, "If the doctrine of election be true, of what service can it be to the Church of God?" But surely if Jehovah has inserted in his own Word the truth under consideration, it must be there to answer some useful end, and the devout reception of it cannot fail to yield much spiritual benefit.

Besides, we are expressly commanded to give all diligence to make our interest in this blessing evident, and to rejoice in the consciousness of its reality. As we have seen, we may "know our election of God" (1 Thess. i. 4, 5). It is not more true that predestination infallibly secures effectual calling, than it is that effectual calling clearly demonstrates predestination (Rom. viii. 29, 30).

When reading the triumphant exclamations of the saints of apostolic times, the writer has often been much affected by the following reflections:—How few Christians are there in the present day who can use such words as these with a bold heart and an unfaltering tongue! The language of

holy exultation and of assured confidence, so common among the saints of primitive times, has almost died out of the Church; it has become an antiquated spiritual dialect; a dead language preserved in the records of the past, but no longer current among professors. And why is it thus with us? It is because the religion of Jesus has not the same powerful hold upon the affections, nor the same deep root in the experience of professors in our day, as it had in Christians of apostolical times. For the first disciples did not exult in privileges peculiar to themselves, but in mercies in which we too participate. We have the same facts, the same promises, and the same doctrines to inspire us with hope and joy that they had; but our piety is more emasculated, and our faith feebler than theirs. If we are Christians, we may exclaim with as much propriety as Paul himself, "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is He that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. viii. 33, 34). Holy Father! give Thy universal Church faith to apprehend the eternity and immensity of Thy love, and raise her piety to a level with her dignity and security!

2. *The doctrine of election is in every respect worthy of the character of Jehovah.*—This precious truth has been often upbraided as contrary to the goodness and justice of the Divine Being. It has been asserted that, "if God has chosen some to eternal life, He has acted with injustice to those whom He has not chosen."

This objection, however, takes for granted that God was under an obligation to save *all* men. It assumes that salvation was a debt which God owed to our race. For clearly, no principle short of this will sustain the charge that God was unjust in determining to save *only some*. Wherein unjust, if salvation be not a debt, but a free unmerited gift in all cases where it is received? What claim has any man upon God for redemption? Had all been left to themselves, who could have charged the Most High with a violation of justice? And if the Great Eternal was under no obligation to save one human being, wherein has He been unjust in predestinating some to the enjoyment of a blessing to which none had the least claim? Unless it be pleaded that men

have a natural right to salvation, we cannot see the least force in the assertion that election is a reflection upon God's justice. One race of fallen beings has been left without a way of escape, and the Eternal Ruler might have left us in the same condition without any reflection upon His justice or goodness. All men are equally undeserving of the great boon of eternal life, and therefore the choice of some men to the enjoyment of that gift is an injustice to no one.

It cannot be denied by any evangelical professor that God *does* actually only save some. And no pious reader, whatever his theological sentiments may be, will venture to charge God with injustice in permitting it to be so. But if God may save only some, without acting unjustly, He may decree to save only some with equal propriety. That which may rightfully be done, may as rightfully be decreed to be done.

We are not satisfied, however, merely to stand upon the defensive in this matter. We affirm most confidently that the election of sinners to eternal life through Jesus Christ, instead of dishonouring God, affords us the most magnificent exhibition of His Divine attributes. The whole name of Jehovah is here emblazoned for the ages of time and the cycles of eternity. This act of infinite mercy will be for ever to "the praise of His glory" (Ephes. i. 12), and especially to "the praise of the glory of His grace" (Ephes. i. 6).

3. *The doctrine of election affords no encouragement to a wanton presumption.*—Very hard things have sometimes been said about the moral tendency of the truth here advocated. It has been affirmed that such a sentiment tends to encourage professors in sin and carnal security. That some wicked men have so abused this doctrine, the writer will not deny.

But what revealed truth has not been abused by carnal men? Even the great doctrine of free justification by the righteousness of Christ through faith has been perverted by unbelievers and by false professors. But shall we, therefore, deny or suppress this vital truth? If we are to reject or conceal all the doctrines which wicked men have abused, we must cease to preach the gospel altogether. Is it fair to judge the eternal truth of heaven by the use which an unrenewed and unsanctified mind makes of it?

The doctrine of election is eminently conducive to the promotion of holiness. For, as we have seen, we are "chosen by the Father to be holy and without blame before Him in love," "predestinated to be conformed to the image of His Son," and "chosen to salvation through sanctification of the Spirit." Hence the believer can only make his election manifest by the purity of his life and conduct. Such considerations as these will drive him to the throne of grace for more holiness; they will make him anxious for increased assimilation to the Spirit of Jesus Christ, and will stir him up to the diligent use of all the appointed means of sanctification. The professor who lives and dies in carnal security makes it fearfully plain that he has neither part nor lot in this blessing. On those who pervert this doctrine to serve their own detestable purposes, an inspired apostle has pronounced the awful sentence, "Their damnation is just" (Rom. iii. 8).

If the precious truth now under investigation be looked at in the light of a motive, it will be found to have a mighty power. For it exhibits the love of God in its eternity, its sovereignty, and its infinitude; and no motive is so efficacious in its influence over the human heart as love; nothing so readily stimulates to action and to effort. Hence no devout man can enjoy a scriptural and experimental apprehension of the doctrine of election without having his whole soul melted into gratitude and adoration. He will exclaim with the poet:

"Love so amazing, so divine,
Demands my soul, my life, my all."

Overpowered with such a manifestation of infinite mercy towards one so unworthy as himself, he will say, with a countenance suffused with tears, and a voice tremulous with deep and holy emotion, Lord, what wilt Thou have me to do? And to the suggestion, Shall I continue in sin, that grace may abound? he will promptly and indignantly reply with holy Paul, God forbid! How shall I, who am dead to sin, live any longer therein? (Rom. vi. 1, 2).

4. *The doctrine of election presents no positive obstacle to the salvation of any man.*—It has to do exclusively with salvation. It has no bearing upon the ruin of the lost, no connection with it whatever. Election is, as we have proved, an act of pure sovereignty, and sovereignty has no place in

the infliction of evil, but is exclusively concerned with the communication of good. Sovereignty and equity have their distinct spheres ; the former is exhibited in the recovery of the saved, and the latter in the ruin of the impenitent and unbelieving. Hence, while the Scriptures uniformly ascribe the salvation of the Church to the free grace of God, they as uniformly assert that the impenitence and unbelief of the lost are the sole cause of their perdition ; and from this discrimination in the language of Scripture in the treatment of these two topics, it is obvious that the Antinomian doctrine of reprobation is neither the scriptural nor the logical corollary of the doctrine of election.

The non-elect are left just where they would have been had there been no election of others to eternal life. They will have no just cause of complaint against their Maker. They will not perish because they were not predestinated to salvation, but because they deliberately persevered to the end in the love and practice of sin.

All the impediments to a sinner's salvation exist in himself, and election simply provides for the removal of these impediments in the case of an immense number of the human race. Jehovah was under no obligation to remove them from one human being, for they are not merely man's misfortune, but his crime. Our inability to do our Maker's will is a moral, and therefore a criminal inability. Those who are not elected are merely left to their own sinful preferences ; no actual and additional hindrance is thrown in the way of their salvation. Of their own free will they make themselves, by their iniquities, vessels of wrath fitted to destruction ; the laws of God take effect upon them, and the consequence is, they perish. By their iniquities they render themselves obnoxious to the fixed ordinances of heaven, and the necessary result is, they perish. The lost will be moral suicides ; the redeemed will be trophies of the saving power of the most High. "Oh ! Israel, thou hast destroyed thyself ; but in Me is thine help" (Hos. xiii. 9).

It is a law in nature, that when the centre of gravity in any material body is unsupported, it will fall towards the earth. Now, if a man should lean over a precipice until the centre of gravity in his body was unsupported, this law would take effect upon him. He would be precipitated into the

abyss at his feet, and be destroyed. Yet no one would think of charging his death upon God ; we should rather say that he perished by his own folly.

But it is also a law from which the Almighty never swerves, which is based upon His very nature, and which necessarily arises from the relation which He sustains to the universe as its Moral Governor, that a wilful perseverance in rebellion to the last must be punished. Men left to themselves invariably render themselves obnoxious to this law. They live and die in impenitence, and the consequence is they are damned. They are not compelled to sin ; they follow their own inclinations ; they obey the dictates of their own hearts ; and, in short, act in every respect freely and spontaneously. In doing so they expose themselves to God's natural and essential hatred of sin, and to the operation of laws as old as creation, and the awful consequence is, they are ruined for ever.

5. *The doctrine of election does not interfere with the grounds of human responsibility.*—The human race would have been responsible had there been no election of grace, and they remain so, though the Bible reveals the existence of such a divine purpose. In fact, the whole scheme of salvation sets the doctrine of human accountability before us in its strongest light, for salvation implies danger ; danger implies guilt ; guilt implies transgression ; and transgression implies responsibility. Had not all men been responsible, there would have been no need of an election of grace, because there could have been no such thing as transgression, and, consequently, no condemnation.

God's purpose, to bring some men to perform their duty, does not render that duty less binding upon the other members of the human family. The accountability of the non-elect cannot be affected by God's choice of the elect, for there is no connection in the nature of things between the one and the other of these two facts. All men owe obedience to their Maker ; the recognition of this obligation is, however, only partial, and where it does exist, is produced by a divine and gracious influence. But the debt of entire obedience, though only thus partially acknowledged, is, nevertheless, universally due.

Men are responsible *as men*, and irrespectively of God's secret purposes. Man's duty to obey the Divine will rests

upon the rationality of his nature, the knowledge which he has of the extent of his moral obligations, and the relation which he sustains to the Being who formed him, and to the other creatures with whom he has to live. The accountability of man is neither dependent upon his own inclinations nor upon the decrees of God ; it rests upon its own basis, and is entirely unaffected by the saving purposes of Jehovah. It is a solemn truth still, that every man shall give an account of himself to God (Rom. xiv. 12), and that we must all appear before the judgment-seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad (2 Cor. v. 10). — God may justly hold men responsible for their sins, though He has not determined to save them. Why not ? Men will be punished, not because they were not chosen to salvation, but for their iniquities. Their guilt will be the mighty millstone which will sink them to hell.

Let the unconverted reader well ponder these solemn truths, and let him not indulge the hope that he can escape from his accountability because of Jehovah's eternal purposes of mercy to some of our race. Should he die in his sins, he will surely suffer the untold miseries of the second death, when "the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i. 7-9).

6. *The doctrine of election does not impair the freeness nor the universality of the invitations of the Gospel.*—It is sometimes asked, With what propriety can you call upon all men to repent and believe unto salvation, when you are persuaded that none but the elect will repent and believe ? To this question we reply, Unquestionably it is the duty of every man cordially to believe whatever God sees fit to reveal ; and to the belief of the truth as it is in Jesus, the promise of eternal life is annexed. Nothing can be clearer than these two propositions, and neither of them is in the slightest degree affected by the doctrine of election.

But men are naturally depraved, and never will embrace the call of the gospel, until, by a divine influence, they are brought to do so ; and election is nothing more than

Jehovah's purpose to bring a certain number of our fallen race to receive the glorious revelations of divine mercy. The command to believe and repent is, nevertheless, addressed to all, and may consistently be urged upon all. The extent of divine invitations and precepts is not regulated by the inscrutable purposes of God. "Secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children for ever" (Deut. xxix. 29).

The invitations of the gospel are addressed to all men, and election simply secures the acceptance of these invitations by some. "God commands all men everywhere to repent" (Acts xvii. 30). "And this is His commandment, that we should believe on the name of His Son Jesus Christ" (1 John iii. 23). He thus addresses the ungodly, "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon" (Isa. lv. 7). To the promiscuous multitudes who followed Christ, that Divine Teacher said, "While ye have light, believe in the light, that ye may be the children of light" (John xii. 36). On another occasion, when some individuals, animated with an impertinent desire to pry into the divine decrees, proposed to our Master the inquiry, "Lord, are there few that be saved?" He did not deign to reply to the question, but gave them this memorable piece of advice, "Strive to enter in at the strait gate; for many I say unto you will seek to enter in, and shall not be able" (Luke xiii. 23, 24).

Those persons who contend that the doctrine of election is irreconcilable with the free invitations of the gospel, entertain mistaken views upon the kind of faith to which sinners are called, and which is necessary to salvation. We admit that we cannot, with propriety, call upon all men to believe that they were eternally elected to salvation, because, in so doing, we should require the non-elect to believe a falsehood. Sinners are nowhere exhorted in the gospel to believe their election of God, nor is such an assurance essential to salvation. If it were, all those who deny the doctrine of election could not possibly be saved, and multitudes whom we gladly hail as brethren in Christ would have no prospect but eternal destruction!

It is evident that the gospel calls upon men sincerely to

repent of their sins, and cordially to embrace Christ ; and that this is all that it requires as essential to salvation. Now this call may be addressed to the non-elect with as great propriety as to those whom the Father hath chosen ; for it is equally the duty of all men to repent of their sins, and to believe cordially whatever God has revealed.

The sovereign purpose of God has determined the number who shall be brought by grace to obey the general outward call ; and we do not hesitate to affirm that not one more will receive the glad tidings of mercy with cordiality and faith. But this does not interfere with the freeness of the proclamation, nor with the obligations of men to attend to the voice of God. It is the privilege of believers, as we have seen, to be able to realize their personal election ; but it is our mercy that such an assurance, desirable as it is, is not essential to our safety. Let every pious reader, however, give all diligence, by serious and faithful self-examination, accompanied with earnest and effectual prayer, to make his calling and election manifest.

7. *The doctrine of election should not paralyze our zeal in seeking the extension of the Redeemer's kingdom.*—The sublime truth illustrated in this and the preceding chapter affords a powerful incentive to strenuous and cheerful labour in the cause of God. It guarantees that the efforts of the Church shall not be in vain. The Father of all hath irrevocably decreed that a seed shall serve the Son in all generations, and that even in the worst of times there shall be a remnant according to the election of grace (Rom. xi. 5). He whom we adore hath said, "As the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater : so shall My word be that goeth forth out of My mouth : it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it (Isa. lv. 10, 11). The results of our labours are not a deceptive probability, but a glorious certainty.

Jehovah will accomplish all that He intends to effect by our instrumentality. We are not engaged in a cause in which total and lasting failure is even a possibility. Prophecy tells us that Jehovah hath purposed that the day shall come when "the mountain of the Lord's house shall be established

upon the tops of the hills, and all peoples shall flow unto it" (Isa. ii. 2); when "every knee shall bow to Christ, and every tongue shall swear by Him" (Isa. xlv. 23); and "when Satan shall be bound and confined in the abyss for one thousand years, and shall deceive the nations no more until the thousand years be fulfilled" (Rev. xx. 3). The same inspiration informs us of a yet happier day, when all the elect of God, gathered from the four winds of heaven, shall stand without fault before the throne, singing their melodious psalms, and waving their palm branches of victory. Happy will be the position of the author and his readers if found among them, and happier still if, on looking round that sacred throng, we shall see here and there a vessel of mercy, who was fashioned on earth, by our labours, for an immortality of bliss.

Let us then be "steadfast, immovable, always abounding in the work of the Lord, forasmuch as we know that our labour is not in vain in the Lord" (1 Cor. xv. 58). Let us adopt as our motto the sentiment of the apostle, "I endure all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory" (2 Tim. ii. 10).

CHAPTER IV.

REVELATIONS OF MERCY BEFORE THE COMING OF CHRIST.

WE come now to a consideration of the earliest discoveries to fallen men of God's merciful intentions respecting their salvation. A brief summary of these first indications of the approaching rise of the Sun of Righteousness (Mal. iv. 2), and the dawn of the gospel day through His appearance among us, is what we aim at in this chapter.

A revelation of mercy was given almost as soon as the primeval curse was pronounced.—This declaration of God's grace was made at the time at which the curse, brought in by man's rebellion, was proclaimed.—Thus judgment and mercy were blended in the transactions of that remarkable interview between Jehovah the Son and His creature man. The merited curse was first pronounced, for had there been no curse there would have been no necessity for redemption.

But scarcely had the awful tones of vengeance died away, ere the Eternal Word, in His pre-existent glory, made known the approaching blessing of His own incarnation and redemption by His sufferings. He seemed eager to pass from the curse to the blessing. He would not allow the shadow of death to settle upon our race without giving an immediate announcement of life in Himself. Divine love hastened to wipe away the tears which the terrors of inexorable justice had caused to flow.

And worthy of note is it that *the blessing for man was pronounced in the shape of a curse upon Satan*. That which would emancipate us would annihilate the usurped authority of our great adversary. Christ was to come to "destroy the works of the devil" (1 John iii. 8), and in destroying them to ransom all believers. Thus ran the first promise of mercy to fallen man, which was a curse to his destroyer: "And Jehovah Elohim said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life; and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 14, 15). That this curse, though primarily pronounced upon the serpent, the devil's tool, and fulfilled in its history, was intended to fall principally upon Satan himself, is obvious. The fate of the serpent was strikingly symbolical of the punishment of the Tempter, as every intelligent reader will readily perceive. But the promise to man was contained in the words relating to the seed of the woman. This prophecy had reference to Christ and His Church.

a. Messiah is here designated "the seed of the woman," to indicate that He was to be a veritable man, and yet begotten in the womb of a virgin by the miraculous power of God.

b. He was to have His own "heel bruised." He was to be a suffering mediator. His humanity, the inferior nature in His person (indicated by the heel), was to be wounded to death.

c. But by His sufferings He was to vanquish Satan and destroy his dominion. With His bruised heel He was to crush the very head of "the old serpent." By His death

He was to triumph. By being lifted up upon the cross, He was to draw all men unto Him, translating them from the kingdom of Satan into His own.

4. And the seed of Christ were to share in the triumphs of their Lord. Between them and the seed of the serpent there was to be a continued struggle; but in the end the Church was to gain the mastery, and "all nations were to flow into her" (Isa. ii. 2).

Such was the first promise of grace to man. Until it was published there was no evidence of humiliation or repentance given by the first transgressors. On the contrary, they were hard-hearted, determined to justify themselves, and resolved to throw the blame of their sin upon the devil and upon God Himself (Gen. iii. 12, 13). From the very first a knowledge of Christ has been necessary to reconcile the sinner to God. The first promise announced salvation by a bruised Messiah, and this primeval declaration of the gospel brought Adam and Eve to repentance. (See page 85.)

2. *For we find that this promise was carefully treasured up by our first parents, and that they immediately began to expect its fulfilment.*—Thus, on the birth of their first child, they called him Cain, the gotten one, and Eve said, for "I have obtained a man, Jehovah" (Gen. iv. 1). That this is the proper rendering of the words the learned Dr. Pye Smith has, we think, satisfactorily proved. He says: "There seems no option to an interpreter who is resolved to follow faithfully the fair and strict grammatical signification of the words before him, but to translate the passage, 'I have obtained a man, Jehovah'" ("Scrip. Test.," vol. i. p. 154). We cannot but conclude, from the fact of its being thus recorded, and without any observation or elucidating of the exclamation, that by Moses, and the men of the earliest times before him, it was considered as a most memorable and important declaration; and, still more, that to the spirit of wisdom and truth it appeared worthy of imperishable preservation.

A reason for the divine conduct in this presents itself at once. The whole connection of the Old Testament contains evidence of the systematic counsel of heavenly grace, to maintain and strengthen among men the expectation of the glorious Deliverer. The fond exclamation of Eve, bitterly mistaken as she was in its immediate application, was not the less the language of faith in the word of Jehovah. As a

monument, therefore, of her faith, and as a link in the chain of notices and encouragements, it was worthy of being recorded. It is also important to be observed that this is the first instance in the sacred records of the word Jehovah being employed in the speech of a creature, thus warranting the idea of deep and peculiar interest.

The inference from this fact is, that Adam and Eve looked for the deliverer from sin and evil with deep anxiety and sanguine hope ; that they believed that He would be a child of man, and that they had an obscure but yet strong impression that, in some unknown and mysterious sense, He would be described as "THE MAN JEHOVAH!"—"(*Scrip. Test.*" vol. i. p. 157.)

3. *The great institution of propitiation by sacrifice was founded immediately after the fall, and was obviously of divine origin.*—The animals, with the skins of which Adam and Eve were clothed, were most probably offered in sacrifice, for flesh was not yet used by man as an article of food. Some of the old writers have a quaint but pious idea, that by clothing our first parents in the skins of animals previously slaughtered and offered in sacrifice, Jehovah intended to teach them the great doctrine of imputed righteousness. Abel's sacrifice was a bloody one, and was accepted because it prefigured in itself, and in the believing apprehension of the worshipper, the death of THE MAN JEHOVAH ; while Cain's was rejected because it indicated no faith in the coming of the promised seed, and was only suited to a sinless being who needed no atonement.

From the days of Adam onward we find sacrifice an established institution ; and so it remained until it was incorporated in the Mosaic ritual, and was finally consummated in the "one offering which hath perfected for ever them who are sanctified" (Heb. x. 14). Jehovah Himself must have been the institutor of this rite. Human reason could never have invented such a method of worship, and the Most High would not have accepted it if it had been a mere piece of will-worship. God first announced the great truth, that "without shedding of blood there is no remission" (Heb. ix. 22), and taught men to commemorate this truth in their worship.

4. *The antediluvians were largely favoured with instruction from heaven.*—Enoch, the seventh from Adam, was endowed

with a spirit of prophecy, and spake with great force and clearness of the coming of our Lord at the last day, saying, "Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against Him" (Jude 14, 15). But surely a man whom God had inspired to speak with such power about the second coming of Messiah, was not left in ignorance of His first appearance. The probabilities are, that he was the Isaiah of the antediluvian era. The book of his prophecies has perished, but inspiration has preserved one isolated utterance from destruction. The Apostle Judas has stamped it with New Testament authority, and henceforth it has ceased to be a mere tradition.

By the Holy Spirit of God Noah preached for many years to his corrupt race, the spirits which are now in the prison of hell (1 Pet. iii. 18-20). What was the strain of his communications we are not told: all that we know is that he preached by "the Spirit." But we may be sure that the divine Spirit would not let the knowledge of the coming of Christ die out among men, and that this precious information would be preserved by the inspired Noah.

5. And indeed we find Noah, immediately after the deluge, and on his release from the ark, *consecrating himself, and the earth on which he stood, afresh to God, by the presentation of a burnt-offering of clean animals*; so that the religious history of the new world may be said to have commenced with sacrifice (Gen. viii. 20-22). With regard to that offering we are told, that as its flames and smoke ascended to heaven, "the Lord smelled a savour of rest," and promised never again to destroy the earth with a flood for man's sake. The connection between the promise and the sacrifice was intended to remind Noah and his companions that the world was to be spared solely for the sake of the covenanted incarnation and atonement of the Son of God.

6. Then we come to the covenant made with Abraham, in which it was promised that the Messiah should be born of the nation that should spring from his loins.—By the rite of circumcision Abraham and his seed were solemnly set apart as the progenitors of Jesus, "as concerning the flesh." The promise was, "In thee shall all families of the earth be

blessed" (Gen. xii. 3). The reference here is clearly to the coming of the Saviour, and to the benefits to be conferred by Him upon men of every tribe under heaven. He who could say, "Before Abraham was, I am," solemnly declared to the Jews: "Your father Abraham rejoiced to see My day, and he saw it, and was glad" (John viii. 56). Hence it is clear that Abraham's view of the day of Christ was not a dim one, but one so clear as to fill him with unspeakable gladness. And onward through the patriarchal age the knowledge of the coming Saviour was still preserved. Good old Jacob, with the death of whose sons that age may be said to have ended, thus predicted our Lord's birth in the tribe of Judah: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh" (Rest, *i.e.*, The Messiah) "come: and to Him" (shall be) "the obedience of the peoples" (Gen. xlix. 10). By this prophecy a particular tribe was marked off as the tribe of Messiah, just as by the promise to Abraham a nation had been selected to be His people.

7. Then followed the period of bondage and suffering in Egypt, during which, however, without doubt, *God preserved the precious knowledge of Messiah's advent from destruction.* The sayings of the inspired fathers were carefully treasured up, and solaced the pious amid all their calamities.

8. Eventually a deliverer was raised up in the person of Moses; and by his ministry a regular, organized system of ecclesiastical government was instituted. *But the ritual of Moses was full of allusions to Christ and His work, as the Epistle to the Hebrews clearly indicates.* On his whole system was written this truth: "Without shedding of blood is no remission" (Heb. ix. 22). The doctrine of sacrifice for sin was taught by the burnt-offerings, the sin-offerings, and the trespass-offerings of the law; but the limitation of the application of these sacrifices proved their imperfection and typical character. For such crimes as idolatry, blasphemy, sabbath-breaking, murder, adultery, etc., no sacrifice was provided or permitted. For these offences "he who (thus) despised Moses's law died without mercy under two or three witnesses" (Heb. x. 28). There were sacrifices to set forth the great truth of propitiation; but those sacrifices had no power to cleanse from moral pollution, to teach the Jews to look forward to the better atonement to be offered in the fulness of time.

Moses proclaimed the coming of a greater Mediator than himself. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto Him ye shall hearken. The Lord said unto me, I will raise them up a Prophet from among their brethren, like unto thee, and will put My words in His mouth; and He shall speak unto them all the words that I shall command Him. And it shall come to pass, that whosoever will not hearken unto My words which He shall speak in My name, I will require it of Him" (Deut. xviii. 15-19).

The reference of these words must be to our Lord, for "not one of the Jewish prophets was a LEGISLATOR; not even David," etc. "Jesus is the only Jewish prophet who has been, like Moses, the founder of a new law" (Pye Smith's "Scrip. Test.," vol. i. p. 167). (See Acts iii. 22.)

9. And then came *the era of the prophets*, commencing with the lays of the sweet singer of Israel, the royal Psalmist, about a thousand years before Christ, and closing with the brief but sublime predictions of Malachi, who lived rather more than four hundred years before the Incarnation. (See Henderson "On the Minor Prophets.") During the six hundred years of the purely prophetic era, the testimony to Messiah became more and more explicit, until at last the witness was completed in the emphatic announcements of Malachi.

The family (David's) in which He was to be born (Isa. lv. 3-5); the town (Bethlehem) in which He should come into our earth (Micah v. 2); His general character as meek and gentle (Isa. xlii. 2, 3); as a man of sorrows and acquainted with grief (Isa. liii. 3); as a substitute for us transgressors (Isa. liii. 5); as an atonement for our guilt (Isa. liii. 10); as destined to die (Isa. liii. 8; Dan. ix. 26), and to be buried (Isa. liii. 9), and to rise again (Isa. liii. 10, 11), and to ascend to the throne of power (Isa. liii. 12), were all clearly predicted. Every leading feature in Messiah's character and career was sketched by the hand of inspiration centuries before His appearance. The promise of the coming of our Lord was the food of the faith and spiritual life of the Church in Old Testament times. Kings and prophets and righteous men saw the day of Christ from afar, and longed for its dawn. Their faith in its appearance and in its glorious results was the means of their salvation. Jesus died for

"the redemption of the transgressions that were (committed) under the first testament" (Heb. ix. 15); and His death "declared God's righteousness in the remission of sins that were past" (Rom. iii. 25). All the sins forgiven under the Old Testament were pardoned for the sake of the sacrifice of the Lamb of God, preordained before the foundation of the world, and apprehended by humble faith. Every pious Jew was thus justified before God.

10. *And among the Gentiles there was "a remnant according to the election of grace."*—Melchisedec was evidently a godly Canaanitish prince, who trusted in the Saviour, of whom he was the type (Gen. xiv. 18-24, and Heb. vii.). The earlier promises were preserved among many nations, and in some instances have survived even to our own day. We meet with the remnants of these gracious declarations among the traditions of some of the most ancient of the Asiatic races, which had been for ages cut off from all intercourse with other peoples, and which have only recently become known to us. The Karens of Burmah were found to be looking for a Messiah. Their traditions were simply the early promises of mercy to mankind. Their morality was vastly superior to that of the heathen world. They never lapsed into idolatry, but believed in one living and true God. Their only superstition was a dread of evil spirits. They were emphatically a people made ready for the Lord (Luke i. 17), and eagerly embraced the gospel which their fathers had been expecting for centuries; and now there are many thousands among them rejoicing in the Saviour and walking in the comfort of the Holy Ghost. (See Mrs. M'Leod Wylie's "Gospel in Burmah," Dalton.) And who will dare to say that the Spirit of God has not wrought by these traditionary records of His own Word in each succeeding age, making them the means of spiritual life to many a precious soul? It is not for us to say how much of evangelical truth is necessary for the Holy Spirit to use as the means of regeneration and sanctification. We have the strongest moral conviction that men, situated as the Karens have been for centuries, and who believed with all their hearts the evangelical truth which they possessed, and rested their hope of redemption entirely upon it, must have had the Spirit of God, and have been saved men. And the *same may have been true*, and may still be true, of tribes of

which we know something, and of many more of which we know nothing. These are matters, however, which we leave with the Judge of all the earth, who will assuredly do right. One thing is clear, that all the mercy in every age which has reached our race has been bestowed for the sake of Jesus.

CHAPTER V.

THE INCARNATION OF THE ETERNAL WORD.

At length, "in the fulness of the times," that tremendous mystery, the incarnation, was consummated. "The Word was made flesh, and dwelt among us, full of grace and truth, and we beheld His glory, the glory as of the only begotten of the Father" (John i. 14). Then, for the first time in the annals of the universe, the Godhead was found dwelling in a created nature, and for ever and most intimately united to it. The seed of the woman had appeared, and the longings of holy men of all preceding ages were now realized.

1. *The humanity of our Lord was produced by a direct miracle.*—It was literally the seed of the woman, and not of Adam. It was born in virtue of the promise of God's grace made to man, on the ground of the existence of a covenant of redemption between the Eternal Three in One. And hence the humanity of our Lord sustained no covenant relationship to Adam, and consequently was not involved in the effects of Adam's sin. These were the terms in which the incarnation was announced to the Virgin by Gabriel: "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: THEREFORE" (*οὕτως*) "also that holy Thing which shall be born of thee shall be called the Son of God" (Luke i. 35). Not that Jesus was the Son of God, only because of His miraculous conception; for, in truth, the phrase, "Son of God," includes, not merely His humanity, but His Godhead. The Eternal Word was to become the child born, and the Son given. Hence, He is called "the Son" before His incarnation, because He was "foreordained before the foundation of

the world" (1 Pet. i. 20). "I will declare the DECREE: the Lord hath said unto Me, Thou art My Son, this day have I begotten Thee" (Ps. ii. 7). The title, Son of God, evidently assumes the incarnation, either as an accomplished fact, or as an eternal and unalterable purpose of Jehovah. It does not explain the mode of the relation of one person to another person in the Godhead. It has no reference to the Trinity as an abstract God, nor does it describe an essential mode of being in a particular person of the one Jehovah. The Godhead of the Messiah was no more begotten than the Godhead of the Father, or of the Holy Spirit. The jargon that has been written on the eternal generation of the divine nature of our Lord is very painful to read, and has driven many men into rank Socinianism. It is time that such absurdities were for ever abandoned. For the doctrine of the eternal generation of a divine nature is more than a mystery; it is an utter absurdity. A mystery is something above reason; an absurdity is something contrary to it. Now, eternal generation is an absurdity, because it is a contradiction in terms; for manifestly that which is eternal cannot have had a beginning, and therefore cannot have been generated. And, *vice versâ*, that which has been generated cannot have existed from all eternity, and therefore must have begun to be at the time of its generation. Hence the two terms, "eternal generation," are mutually destructive of each other, as much so as virtuous vice, or limited infinity, or imperfect perfection, or any other equally incongruous terms that can be put together. Who can believe in a begotten God? The very idea is monstrous, and even blasphemous! The Godhead of Christ was in no sense begotten; for the obvious reason that one of the fundamental ideas of God is that He is an uncreated Being, existing by a sublime necessity of nature. The idea of a begotten God, then, must be renounced as fraught with deadly peril to the whole orthodox faith.

Jesus Christ was indeed begotten as to His human nature, so that it is true that He who was very God was begotten, but not begotten as God. The Godhead condescended to ally itself with another nature, which was created by the miraculous power of the Holy Ghost (Luke i. 35), and *therefore* (*διό*) that Holy Being who was born of the Virgin was called the Son of God.

Hence, Jesus Christ is never called the Son of God previously to His incarnation, unless with a prospective and prophetic reference to that event. The title describes the relation of the Second Person to the Father in the covenant of redemption and in the salvation of the Church. It is an official, not an abstract name. It includes the humanity of our Lord, either as existing or as about to be.

But it does not exclude the divine nature. For if there was an incarnation at all, then the Being incarnated must have previously existed in some other nature. And from other sources we gather that He who was thus made flesh was the Eternal Word; a person in the adorable Godhead; the Maker of all things, the Upholder of the universe; "God over all, blessed for evermore" (Rom. ix. 5). The title, Son of God, then, as applied to our Lord, is a comprehensive description of His whole person. It proclaims Him as the God incarnate! "He was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (Rom. i. 4). Good old Dr. Gill says that, "Without eternal generation the doctrine of the Trinity can never be supported. Of this the adversaries of it, the Socinians, are so sensible, that they have always set themselves against it with all their might and main, well knowing that if they can demolish this it is all over with the doctrine of the Trinity. For without this the distinction of Persons in the Trinity can never be maintained; and indeed, without this, there is none at all; take away this, and all distinction ceases." (Gill's "Div.," vol. i. p. 241, ed. 1769.) But, with all respect for the doctor's memory and learning, his inference is a *non sequitur*. We gather the distinct personality of the divine Three in One, not from human disquisitions on such subtleties as eternal generation, but from the repeated ascription in Holy Scripture of distinct personal properties, manifestations, and actions to all and to each of them. On this solid rock we plant our feet, and not on such speculations as are contained in Dr. Gill's twenty-eighth chapter of his first book. We leave all such matters to the old school-men and their successors—if they have any.

2. But to return to the miraculous conception of our Lord's humanity. By this astonishing dispensation, *the Son of man escaped all taint of sin, and was born, according to the language of Gabriel, a "holy thing" or being* (Luke i. 35).

—It was necessary to the acceptance of the sacrifice for our guilt, that it should be free from all blemish. This was prefigured under the law by the requirement that every priest, when ministering at God's altar, and every sacrifice offered as an atonement for sin, should be ceremonially clean. The taint of original sin was not allowed to pass upon the man Christ Jesus. He was emphatically "without sin" (Heb. iv. 15); "holy, harmless, undefiled, and separate from sinners" (Heb. vii. 26); "the Lamb of God, without blemish and without spot" (1 Pet. i. 19). His conflict was with external evil, for in His nature there was none. "The Prince of this world came, and found nothing in Him" (John xiv. 30); *i.e.*, nothing to suit his purpose as a tempter; for every emotion of the human soul of our Redeemer rose in instant and entire resistance to every dark suggestion that was presented by either men or devils. For "He knew no sin" (2 Cor. v. 21); *i.e.*, He never approved of sin in His thoughts or affections; and "He did no sin" (1 Pet. ii. 22); *i.e.*, He never committed the act of sin. Thus the sacrifice was laid upon Jehovah's altar without a blemish! The Redeemer offered Himself without spot to God.

3. Yet it must never be forgotten that *the manhood of our Lord was a complete human nature, consisting of body, soul, and spirit*.—He took the whole of our nature into union with His Godhead. The Scriptures lay special emphasis upon the assumption of flesh by our Lord. "The Word was made flesh" (John i. 14). "God was manifested in the flesh" (1 Tim. iii. 16). "He Himself likewise took part of flesh and blood" (Heb. ii. 14), etc. But it is evident that in these passages flesh stands for human nature in its entirety. The word is used in that sense when men generally are referred to; *e.g.*, "Thou hast given Him power over all flesh" (John xvii. 2); *i.e.*, over all men. "All flesh" (*i.e.*, all men) "had corrupted his way upon the earth" (Gen. vi. 12). The reason why flesh is thus put for the whole man is obvious. The body is that part of our nature which we see, that by which we recognise a man and distinguish him from his fellows. It is the outward and visible sign of the soul which dwells within.

That our Lord did possess a human soul, which was the subject of all innocent human affections, is a doctrine of

Holy Scripture. It was the human soul which spake in the never-to-be-forgotten exclamations, "Now is my soul troubled" (John xii. 27); "My soul is exceeding sorrowful, even unto death" (Matt. xxvi. 38); "My God! My God! why hast Thou forsaken Me?" (Matt. xxvii. 46). This human soul thrilled, "yet without sin" (Heb. iv. 15), with all the emotions of which other human souls are susceptible. All the pure instincts of our nature were found in the man Christ Jesus. He was susceptible of joy and sorrow, of elevation and depression, of affection and aversion, of a growth in knowledge, of support from heaven, of the pleasures of friendship, and of the sorrows of desertion.

His human nature was no phantom, as some of the earlier heretics affirmed it was. It was a true and proper man, "in all respects made like unto His brethren," with the exception of sin.

4. *In this humanity the Divine and Eternal Word dwelt, and will dwell for evermore.*—The Godhead speaks through the humanity, and acts through its ministry. The omniscience of the indwelling deity beams in the glances of those eyes which are "as a flame of fire" (Rev. i. 14); and its omnipotence speaks in the tones of that voice which is "as the sound of many waters" (Rev. i. 15). Godhead and manhood are indissolubly united in the one person of the Mediator; each nature retaining its own distinct properties, the Godhead not having become human nor the humanity divine. And how gloriously both elements of our Lord's person were displayed even while He was upon earth!

At His birth we see Him a helpless babe laid in a manger, dependent upon the tender offices of His mother, and persecuted by Herod; while as an incarnate God, the stars of the firmament, the host of angels, the shepherds of Judea, and the wise men of the distant East, do Him homage. At His baptism we behold His body immersed by John in the waters of the Jordan, while His Godhead is proclaimed by His Father, speaking in an audible voice from the excellent glory. At the wedding feast of Cana He sat as a human guest at the table, and nourished His body by partaking of the viands which were placed before Him; but He proved His Godhead by exerting creative power when He turned the water into wine. On the lake

of Galilee His humanity is so spent with toil that it sleeps amid the bellowing of the storm; while the Godhead rebukes the winds and the waves, and they sink into a reverential calm. In the desert the human hands broke the bread and divided the fishes, but the Godhead created the miraculous supply which fed a multitude of thousands. At the grave of Lazarus tears of sorrow moistened His human visage, while the tones of His omnipotence shook the shrouded corpse from its sleep of corruption, and raised it to life. On the cross we behold His humanity weltering in blood, and groaning in the agonies of death; while the Godhead clothes the sun with sackcloth, rends the thick temple vail from top to bottom, shakes the solid rocks, and opens the tombs. In the rich man's sepulchre we see our Lord's humanity cold and still, the prey of death; but ere long the indwelling Godhead bursts the bonds of mortality, and raises the man Christ Jesus, a victor over the last enemy!

And this intimate union between the two natures in the person of the one Christ shall never be dissolved. For after the final judgment, and after all the elect shall have been admitted to heaven in their perfected humanity (Rev. xx. xxi.), the Eternal Word will still be "the Lamb," a title which manifestly includes His humanity. Thus John describes the heavenly world in its final and unalterable state: "The Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22). "The glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23). Its throne is still "the throne of God and of the Lamb" (Rev. xxii. 1-3). Thus in the constitution of His person, Jesus Christ will be "the same yesterday, to-day, and for ever" (Heb. xiii. 8).

5. *By assuming our nature, the Eternal Word became capable of obedience and suffering.*—As abstract God, He was incapable of subjection to any higher authority, for higher authority than His own did not exist. As God He was above all law—Himself the standard of eternal righteousness and the lawgiver of the universe. He was a law unto Himself. As abstract God, too, He was impassible. His divinity could not suffer, for the very idea of misery is invincibly incongruous with the conception of God. But by being "made of a woman," our Redeemer was "made

under a law" (Gal. iv. 4). He became possessed of a dependent nature, which was capable of subjection to His Father's will, and was justly amenable to His authority. "He learned obedience by the things that He suffered" (Heb. v. 8). His possession of humanity, too, enabled Him to suffer and die in our stead. By this miracle of mercy He qualified Himself for the cross and the tomb. He learned to become "the Man of sorrows and the intimate companion of grief" (Isa. liii. 3).

6. *He stooped thus low that He might obey the law in the very nature in which it had been broken.*—Man had, before the eyes of the universe, trampled upon every precept of God's law; and now by the God-man every precept of that law must be honoured and obeyed. "The seed of the woman," bone of our bone and flesh of our flesh, must render the obedience which we had refused. The particular law which man had broken was the eternal law of righteousness in its application to human duty; and manifestly this particular law could only be obeyed by one possessed of our nature, and who stood in our relations to God and to each other.

7. *By the assumption of human nature, the Saviour became competent to endure the curse of the same law.*—The law consisted of two parts, the precept and the penalty. Without a penal sanction a law loses its very nature. It ceases to be a law, and becomes mere advice, which a man may observe or disregard, as he pleases, without any judicial results. A penalty in case of disobedience is essential to the very idea of a law. Hence the law of God to man has, and has ever had, its annexed penalty: "In the day thou eatest thereof, dying thou shalt die" (Gen. ii. 17). "The soul that sinneth, it shall die" (Ezek. xviii. 4, 20). "The wages of sin are death" (Rom. vi. 23). Hence Jesus became a man that He might be "made a curse for us" (Gal. iii. 13); and that He might be "made sin for us, though He knew no sin" (2 Cor. v. 21). The curse with which man had been threatened He became capable of enduring, by assuming man's nature.

8. *By the incarnation our Lord qualified Himself to become to us a sympathizing Saviour.*—He became a man that He might be competent to sympathize with us in our griefs. He came to pass through the various stages of

human life, from infancy upwards, that "He might touched with a feeling of our infirmities" (Heb. iv. ^b 5) He came to taste of our every cup of sorrow, and to be ^{"in} all points tried as we are," that He might be "a merciful and faithful High Priest" (Heb. ii. 17). He was tried by poverty, for "He had not where to lay His head" (Matt. viii. 20); by slander, for His enemies said He was "mad, and had a devil" (John x. 20); by flattery, for the Pharisees attempted to cajole Him (Matt. xxii. 16), and "the multitude sought to take Him by force and make Him a king" (John vi. 15); by temptation, for on one occasion alone Jesus was forty days and forty nights tempted of the devil in a wilderness (Matt. iv. 1, 2); by persecution, for He was scourged, crowned with thorns, and hung upon a cross (John xix. 1, 2), and "His visage was so marred more than any man's, and His form more than the sons of men" (Isa. lii. 14); by the ingratitude of friends, for Judas Iscariot betrayed Him, and in His extremity all His disciples forsook Him and fled, while Peter "denied Him with oaths and curses" (Matt. xxvi.); by divine desertion, for on the cross He exclaimed, "My God! My God! why hast Thou forsaken me?" (Matt. xxvii. 46); by soul travail, for in His agony He groaned, "My soul is exceedingly sorrowful, even unto death" (Luke xxii. 39-46; Matt. xxvi. 38); by the bitterness of death, for "He bowed His head and gave up the ghost" (John xix. 30). Thus, whatever our trial may be, Jesus can sympathize with us: in every path of sorrow He hath been before us, and has left His own weary foot-prints there.

9. *By condescending to become a man, He sought to allure us to seek again the God from whom we had strayed.*—His object was to bring man and God together again, to reopen intercourse between earth and heaven. Thus He veiled the insufferable splendours of His abstract deity beneath the form of a man, that He might enable us to look upon the Godhead without terror. He softened down the majesty of His glory, that it might not destroy us. He sought to win our confidence to Himself, that "through Him we might have access by one Spirit unto the Father" (Ephes. ii. 18). He came to remove every obstacle out of the way of our communion with Jehovah, and especially to destroy that great barrier between us and our Maker—our guilt.

He appeared to shed His blood, that that "blood might cleanse us from all sin" (1 John i. 7); and that, by the washing away of our sins, He might restore us to fellowship with the fountain of all good. Guilt removed, there remains no other barrier between man and God. Then God and man are at one again, and to the latter earth becomes the vestibule of heaven. And this grand reconciliation the Word became a man to effect (Col. i. 21).

10. *Jesus became a man that He might raise the Church to the highest glory possible for creatures.*—Jesus stooped that He might raise us; He took our nature, that, in His own person, He might advance it to its greatest conceivable elevation, and might then assimilate that nature, as possessed by us, to the standard of His own. Conformity to the God-man Christ Jesus is presented to us in Holy Writ as the Christian's ultimate destiny. We are to "behold Him face to face" (1 Cor. xiii. 12); are to "see Him as He is, and are to be like Him" (1 John iii. 2); we are to possess His image (1 Cor. xv. 49); are to sit with Him in His throne (Rev. iii. 21); and to bear His name in our foreheads (Rev. xxii. 4). Our very "bodies are to be thoroughly changed, that they may be fashioned like unto His glorified body" (Phil. iii. 21). Thus in every respect, save the peculiar sense in which Christ is the God-man, will His human nature be the type and the model of ours. The Church will be raised above angels, cherubim, seraphim, and archangels. In Christ Jesus, her "kinsman Mediator" (כִּנְסָן), she will attain the highest pitch of created glory and blessedness. To use the marvellous language of Holy Writ, she will be "filled with all the fulness of God" (Ephes. iii. 19). She will be Jehovah's crown; "a royal diadem in the hands of her God" (Isa. lxii. 3). And this wondrous lifting up on high of a band of saved sinners will be the result of that unequalled stoop of condescension when the Eternal Word "helped not angels, but helped the seed of Abraham" (Heb. ii. 16). (Alford's rendering.)

CHAPTER VI.

THE VICARIOUS ATONEMENT AND OBEDIENCE OF CHRIST.

WE come now to consider the moral import of the life and death of our Lord. In what light should we regard His career on earth, the shedding of His blood, and the laying down of His life? Was His work an atonement for our sins? Did He die as the substitute of the guilty? Are sinners pardoned and justified for the sake of His sacrifice and righteousness? Was His propitiation an element in the moral government of God necessary to the honourable exercise of mercy to the rebellious?

Or was this work simply a martyr's testimony to the truth of certain doctrines which in His life He had taught? Is it true, as some professedly orthodox divines have recently taught, that "there is not a word in the Bible about the punishment due to our sins being inflicted by a just God upon His own Son;" and that "Christ only shared our sin in the sense of it, in sorrow for it, in a vicarious confession of it, and in the miserable consequences of it"?

This is clearly a controversy about a fundamental. If the tame and lifeless theories of the modern school of theologians be true, then there is no such doctrine as atonement or propitiation, and redemption by the merits of the Son of God must be abandoned as a myth.

Even the Unitarian Channing makes the following admission: "We have no desire to conceal the fact that a difference of opinion exists among us (Unitarians) in respect to an interesting part of Christ's mediation; I mean in regard to the precise influence of His death on our forgiveness. Many suppose that this event contributes to our pardon, as it was a principal means of confirming His religion, and of giving it a power over the mind; in other words, that it procures forgiveness by leading to that repentance and virtue which is the great and only condition on which forgiveness is bestowed. Many of us (here Channing evidently includes himself) are dissatisfied with this explanation, and think that the Scriptures ascribe the remission of sins to Christ's death, *with an emphasis so peculiar that we ought to consider this event as having a special influence in*

removing punishment, though the Scriptures may not reveal the way in which it contributes to this end. Whilst, however, we differ in explaining the connection between Christ's death and human forgiveness, a connection which we all gratefully acknowledge, we agree in rejecting many sentiments which prevail in regard to His mediation" ("Complete Works," vol. ii. pp. 515, 516, Griffin).

Now it is notorious matter of fact, as their published writings prove, that in our day many professedly orthodox men, both in the Establishment and out of it, are scarcely prepared to maintain even as much as the Unitarian Channing admits—namely, that *the death of Christ has a special influence in the removal of punishment*. We turn, however, from these unsatisfactory theories to a simple induction of the scriptural testimony on the subject. In this chapter we propose, first, to prove that the life and death of our Lord was a true and proper sacrifice and propitiation for sin, for the sake of which the sins of all believers are forgiven; secondly, to examine the extent of this glorious redemption; and, finally, to reply to objections.

I. First, then, we have to prove that THE LIFE AND DEATH OF OUR LORD WAS IN VERY DEED A SACRIFICE FOR SIN, by which the moral government of God was propitiated, and the forgiveness of the sins of believers was rendered consistent with the claims of eternal justice.

We say *the life and death* of our Lord was one complete sacrifice. His whole career was one grand act of atonement. "He gave HIMSELF for us" (Ephes. v. 2). "He was obedient unto death" (Phil. ii. 8); the obedience commencing with His human life, and only culminating in His death. And the propitiation consists of the whole of His vicarious "obedience unto death," the shedding of His blood being absolutely necessary to complete the sacrifice, inasmuch as "without shedding of blood there is no remission" (Heb. ix. 22).

We advance, then, to the proof of our position.

1. *We refer to the vicarious and representative character which Jesus Christ sustained.*—It is obvious that, throughout His career, our Lord, as the God-man, acted as our federal Head. The Scriptures clearly testify that Jesus came among us to sustain an official relation to those whose cause He had undertaken. Hence He is called "The Last Adam"

(1 Cor. xv. 45; Rom. v. 14); "the Surety of the better covenant" (Heb. vii. 22); "the Mediator between God and man" (1 Tim. ii. 5); "the Head of the Church" (Ephes. iv. 15); "the High Priest of our profession" (Heb. iii. 1); "the Husband of His spouse the Church" (Ephes. v. 25-32); "the Advocate with the Father" (1 John ii. 1); "the Propitiation for our sins" (1 John ii. 2); "the Intercessor for transgressors" (Isa. liii. 12); "the Substitute of the unjust" (1 Pet. iii. 18); "the End of the law for righteousness to every one that believeth" (Rom. x. 4); that is, the preparatory setting forth of Christ as the sinner's righteousness was the object at which the law aimed. (So Alford.)

As our substitute, then, the Redeemer lived, suffered, and died; and in virtue of this fact, the sins of those whose substitute He was were laid upon Him. If there be one truth taught more fully than another in the sacred volume, that truth is the substitution of Christ in the place of the guilty. But legal substitution involves the obligation of the substitute to meet the shortcomings of the person whom he represents. For instance, if a man fails to pay his debts, his creditors come upon his surety or substitute, should he have one, for the amount. So in the case before us. Christ Jesus, as the voluntary bondsman of transgressors, acting in His official relation to them, meets their liabilities, pays the price of their ransom, and thus secures their deliverance. He becomes the propitiation for their sins, and by His one offering "perfects for ever all those who are sanctified" (Heb. x. 14). Now we know the outcry that is always raised against such illustrations as the one just given. We are told that it is highly improper to reason respecting God's moral government according to pecuniary and mercantile analogies. We answer, that God Himself has used these illustrations in His own word; for there we are told that Christ's life and death were the ransom price of our redemption (Matt. xx. 28; 1 Tim. ii. 6); that we are bought with a price (1 Cor. vi. 20); that "saints are bought from among men" (Rev. xiv. 4); and that "Jesus hath purchased the Church of God with His own blood" (Acts xx. 28); etc. The illustration, then, taken from ordinary legal transactions, is divinely authorized.

We know that such representations of the great transaction of our redemption are only figurative; and that the figure

in such a case must be explained with a due regard to the difference between purely pecuniary and moral transactions. But the figure means something, and in its real meaning teaches a great truth. Obedience to the law is a debt which man owes to God, as truly as he does any mercantile obligation which he has contracted with a fellow creature. The endurance of punishment is a debt which the man who has broken God's law owes to that law, as justly as any culprit in our prisons owes to the outraged laws of his country the imprisonment or other sentence which he is there suffering. Moral obligations, whether they relate to obedience, or to the undergoing of punishment for disobedience, are DEBTS most sternly true and real.

The only question is, then, did the Saviour consent to become our Substitute in the eye of the law which we had broken? And did the Eternal Father acquiesce in this arrangement? There can be only one answer to this inquiry if the Bible be true; for, as we have seen, throughout His career, our Lord sustained this official relation, and in what He did and suffered represented others. As their voluntary legal Substitute, He fulfilled the law which they had broken, and endured the curse which they had deserved.

2. *The sacrificial character of our Lord's work and death appears from the names given to them.*—If language can teach anything, the Holy Scriptures set the work of Christ before us as a true and proper vicarious propitiation offered for our sins. They describe that work as being "a purchase" (Acts xx. 28); "a price" (1 Cor. vii. 23); "a ransom" (Matt. xx. 28); "a redemption" (Ephes. i. 7); "an atonement" (Rom. v. 11); "a propitiation" (Rom. iii. 25); "a sacrifice for sins" (Heb. ix. 26); and such is the uniform style of Scripture in describing the nature of the Redeemer's work.

It is a profanation of the divine testimony to fritter away the moral significance of such terms, until we have nothing left but a mere shadow of their original meaning. If we may resolve "a propitiation for our sins" (1 John ii. 2), "a propitiation through faith in Christ's blood" (Rom. iii. 25), into "a mere vicarious confession of our sins" for us by Christ; what may we not do with the sacred text? We protest against such dishonourable attempts to spirit away the whole force of a doctrine which is still professedly held.

For the fundamental idea of a sacrifice, or propitiation, or

atonement for any crime, is that of an act of satisfaction rendered to the majesty of violated law, whereby the dishonour done to it by the transgression is repaired. Thus Christ's sacrifice for our sins was presented to His Eternal Father, against whom we have rebelled. It was a propitiation to the law which we had broken; to the justice which we had incensed; to the rectoral rights which we had repudiated. Jehovah Himself tells us how the vicarious work of Jesus operates in securing to us the remission of punishment—namely, *by vindicating the judicial righteousness of God in the transaction*. Channing affirms that the Scriptures say nothing on this head; but with all respect to the memory of that great man, we assert the contrary. The whole theory of the atonement is comprehensively stated by the Apostle Paul in these memorable words: "Whom God hath set forth a propitiation through faith in His blood, to declare His (the Father's) righteousness for the remission of sins that are past, through the forbearance of God; to declare at this time His righteousness; that He might be just, and the justifier of him who believeth in Jesus" (Rom. iii. 25, 26). By the offering of the person of Jesus Christ upon the altar of eternal justice once for all, Jehovah proved his rectoral righteousness in the remission of the sins of believers who had lived before the offering up of the great atonement; and He still to this day vindicates the same attribute of rectoral righteousness in the justification of those who trust in Jesus as their Saviour. Thus the work of Christ magnifies the law, and makes it honourable in the forgiveness of the sinner. And thus "God is both faithful and just in the pardon of our transgression" (1 John i. 9).

The propitiation offered to God does, indeed, reconcile us to the divine government and righteousness; but it does this by first reconciling the divine government and righteousness to our salvation. "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19). And the ground of the non-imputation of trespasses is thus stated: "For He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. v. 21). The Redeemer took our sins and bare their judicial consequences, that we might take His righteousness, and receive a full and free justification by its merits.

The propitiation does not procure for us the love of God, or, as Dr. Watts unhappily puts it, "turn the wrath to grace;" for, in truth, it is itself the most wonderful expression of that love. "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8). "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life" (John iii. 16). The propitiation of Christ is a testimony both to the infinite love of God, and to His inviolable righteousness as the moral governor of the universe. The death of Christ did not make God disposed to love us; but it was the sacrifice which rendered God's love for us harmonious with the claims of His moral government: so that He might be "just and the justifier of him who believeth in Jesus" (Rom. iii. 26).

3. *We prove our position by those passages in which our sins are said to have been laid upon Christ.*—Jesus Christ had no sin of His own, either original or actual. He was emphatically "without sin." He "knew no sin," and He "did no sin." He "was holy, harmless, undefiled, and separate from sinners." If, then, He suffered for sin, it must have been for the sin of others. This is a manifest truism. Accordingly, the Holy Scriptures tell us that "He suffered for sins, the just for the unjust" (1 Pet. iii. 18): that "He died for the ungodly" (Rom. v. 6). "God sent His own Son in the likeness of sinful flesh, and for sin" (Rom. viii. 3); and the sins of those for whom He died are said to have been laid upon Him. It is not affirmed that the consequences merely of those sins were visited upon Him, but that the sins themselves were placed to His account. The men of the modern school of theology stumble at this doctrine. They teach us that "the essence of the atonement consisted in our Lord's expiatory confession of sin on our behalf and in our name; His death being not a penalty endured as a substitute, but the perfected expression of such confession." They tell us, too, that Christ only "shared our sin in the miserable consequences of it."

But what saith the Scriptures? The testimony which they bear is, that our sins, and not their consequences merely, were laid upon Jesus. Let the reader take the following passages as a sample:

"Who His own self bare our sins in His own body on the

tree" (1 Peter ii. 24). "The Lord hath laid upon Him the iniquity of us all" (Isa. liii. 6). "He shall bear their iniquities" (Isa. liii. 11). "He bare the sin of many" (Isa. liii. 12). "Christ was once offered to bear the sins of many" (Heb. ix. 28). "God sent His own Son in the likeness of sinful flesh, and for sin" (Rom. viii. 3). And so strongly is this idea put in some passages, that Christ is said to have been made "sin itself." "He hath made Him, who knew no sin, to be sin for us" (2 Cor. v. 21). "Christ hath been deemed us from the curse of the law, being made a curse for us; for it is written," etc. (Gal. iii. 13). We know that in such passages the meaning is that Christ was made the great sin-bearer and curse-bearer. But this is the very point which the men of the modern school deny. They assert that Christ bare "the miserable consequences of our sins," but not our sins; whereas the Scriptures tell us that He bare both; that, in fact, our sin was judicially laid upon Him as our substitute, that He might endure its penal consequences. *Had not our sin been judicially laid upon Christ, He never could have suffered its consequences, inasmuch as He was Himself without sin.* What end is gained by the denial of the laying of our sin upon Jesus, if it be admitted that He endured all its miserable consequences? They tell us that it is revolting to their moral sense that the sin of one moral agent should be laid at the door of another! But we ask, Is there not the same difficulty about the endurance by one moral agent of all the miserable consequences of the sins of other moral agents? The suffering is the same in both cases. The difficulty is in reconciling the anguish of the victim with his admitted personal innocence. And this difficulty is increased by the denial of the laying of our sin upon Him; for in that case we have a victim suffering all the miserable consequences of sin, being, at the same time, without sin Himself, and without the sin of others imputed to Him. He endured all the miserable consequences of sin, whereas no sin was laid upon Him! Who can believe this?

Admirably does Mr. Rogers put this argument in his third letter on the Atonement:

"And remember that if you insist on the injustice of God's inflicting suffering on Christ, for the sins of others, you cannot escape similar difficulty, and greater in degree,

on your own system ; for can it be less unjust to inflict such sufferings on Christ for no sins at all ? If it be unjust to accept Him as sacrifice for the guilty, how much more unjust must it be to insist on the sacrifice for nothing, and when the victim thrice implored in agony that, if it were possible, the cup might pass from Him."

The true, proper, and voluntary substitution of Christ, explains the whole transaction. He took our place of His own free will ; stood between us and the law which we had broken, and consented to bear the punishment due to our transgressions. Thus, bearing our sins, He submitted to the endurance of the curse justly attaching to them, and in the depth of his anguish exclaimed, "The cup which My Father hath given Me, shall I not drink it ?" (John xviii. 11.)

4. *We further refer to those portions of divine truth in which all the penal consequences of our sins are said to have been visited upon Jesus.*—As our sins were laid by imputation upon our great Substitute, it was a judicial result that He should bear their penalty. And that He did bear all the penal consequences of our imputed sin, appears from the following testimonies :

"He was delivered for ($\delta\iota\alpha$) our offences, and was raised again for our justification" (Rom. iv. 25). "Christ died for our sins according to the Scriptures" (1 Cor. xv. 3). "He gave Himself for our sins" (Gal. i. 4). "He was wounded for ($\pi\epsilon$) our transgressions ; He was bruised for our iniquities ; the chastisement of our peace (that is, the chastisement or punishment by which our peace with God is made) was upon Him, and with His stripes we are healed" (Isa. liii. 5). "For the transgression of my people was he stricken" (Isa. liii. 8). "It pleased the Lord to bruise Him ; He hath put Him to grief ; when His soul shall make an offering for sin, He shall," etc. (Isa. liii. 10). "He was numbered with the transgressors" (Isa. liii. 12).

5. *The same great truth is confirmed by those texts which teach us that the remission of the punishment justly due to our guilt is owing to Immanuel's endurance of it in our stead.*—How numerous, how emphatic are the testimonies given in Holy Scripture to the connection existing between the substitutionary work of Jesus and the remission of our guilt ! Our punishment is remitted because Jesus has died in our

stead. The mediatorial economy is obviously a remedy for the evils attendant upon SIN, and hence the obedience and death of the Saviour secured to all believers the enjoyment of that inestimable benefit—*pardon*. The proof of the truth of this doctrine is found scattered profusely over almost every portion of revealed truth.

Messiah was to come to “make reconciliation for (literally, cover) iniquity, and to bring in everlasting righteousness” (Dan. ix. 24). “With His stripes we are healed” (Isa. liii. 5). “By the knowledge of Him shall my righteous servant justify many, for He shall bear their iniquities” (Isa. liii. 11). “Now once in the end of the world (that is, under the last dispensation of divine mercy to man), hath He appeared to put away sin by the sacrifice of Himself” (Heb. ix. 26). “The blood of Jesus Christ His Son cleanseth us from all sin” (1 John i. 7). “When he had by Himself purged our sins, He sat down” (Heb. i. 3). “He is the propitiation for our sins” (1 John ii. 2). “He loved us, and washed us from our sins in His own blood” (Rev. i. 5). “Christ hath loved us, and given Himself for us, an offering and a sacrifice unto God, for a sweet-smelling savour” (Ephes. v. 2). “We have redemption through His blood, even the forgiveness of sins” (Ephes. i. 7). “We are sanctified through the offering of the body of Jesus Christ, once for all” (Heb. x. 10). “By His one offering He hath perfected for ever them that are sanctified” (Heb. x. 14). “The gift of God is eternal life, through Jesus Christ our Lord” (Rom. vi. 23). “By the obedience of one shall many be made righteous” (Rom. v. 19). “For this cause He is the Mediator of the new covenant, that by means of death, for the redemption of the transgressions that were (committed) under the first covenant, they who are called might receive the promise of eternal inheritance” (Heb. ix. 15). This last passage is obviously parallel with Rom. iii. 25. Its meaning is, that the death of Christ was as truly the legal ground of the remission of transgression under the law, as it is under the gospel. Thus the very method of the forgiveness of sin, and the justification of the sinner, assumes the substitutionary character of Christ’s obedience and death. HE died in our stead, and because He died, those who believe in Him live for ever. As the Substitute judicially meets the liabilities of those whom He represents, so all who are interested in His substitutionary

work receive the benefits resulting from what He did and suffered. And thus we can understand the full import of those sublime sayings, "God for Christ's sake (*ἐν Χριστῷ*) hath forgiven us" (Ephes. iv. 32); and, "Your sins are forgiven you for His name's sake" (1 John ii. 12).

The manner in which the propitiation of our Lord operates in securing our forgiveness has already been stated (pp. 162, 163). The work of Christ is the "fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness" (Zech. xiii. 1). "The Son of Man was lifted up (on the cross), that whosoever believeth upon Him should not perish, but have eternal life" (John iii. 14, 15). "Whoso eateth His flesh and drinketh His blood hath eternal life" (John vi. 54). Thus all our hopes of redemption and glory cluster round the sacrifice of our Lord, and every blessing is bestowed upon us through the merits of His vicarious death. The doctrine of atonement is like a golden thread which runs through the entire length of revealed truth, so that we cannot separate this verity from the rest without tearing the whole fabric.

6. *The wonderful distress of soul under which Jesus Christ laboured at the close of His career, can only be explained on the ground of His substitution in the place of sinners.*—It was predicted that our Lord would save His people by the endurance of fearful soul-travail on their account. "When His soul shall make an offering for sin, He shall see His seed," etc. (Isa. liii. 10). "He shall see of the travail of His soul, and shall be satisfied" (verse 11).

And in harmony with these predictions, when He drew near the close of His earthly career, we find Him exclaiming, "Now is my soul troubled, and what shall I say? (Shall I say) Father, save me from this hour? Nevertheless, for this cause came I unto this hour. Father, glorify Thy name" (John xii. 27, 28). The tempest of divine wrath against sin was already lowering, and the very crisis of the Redeemer's agony was at hand. In the garden of Gethsemane the anguish of Messiah's soul was still greater. This was His plaintive cry, "My soul is exceeding sorrowful, even unto death" (Matt. xxvi. 38). His heart was overcharged. His agony was almost unbearable. Thrice He retired to repeat the prayer, that "if it were possible the cup might pass from Him;" and thrice He returned to His disciples

with His terrific burden unremoved. At length His anguish became so intolerable, that His human frame seemed breaking up. Nature was giving way. A fearful, bloody sweat began to exude from His pores, and had not His sinking spirit been miraculously sustained, He must have died upon the earth of Gethsemane (Luke xxii. 44).

And why was this agony endured? No created hand had then been laid upon our Lord. The executioner had not yet nailed Him to the tree. The hand that was bruising Him was an invisible one. The law and justice of God were now "smiting the shepherd," and the terrors of the Lord were entering into the heart of our Substitute. The cup which He was draining to its dregs was the cup of the divine indignation against sin. This explains the whole transaction, and reconciles it with the moral dignity and greatness of Messiah. There was an element of woe in His last agony which no believer has in his. Christ died in the dark, that we might die in the light; He expired under the curse, that we might expire in the enjoyment of the blessing; He sank under the weight of our imputed sins, that in the hour of dissolution we might rise to God clothed in His righteousness! Believers are enabled to die cheerfully by the very darkness in which the soul of their Lord was enwrapped in the hour of His departure. His woe is the secret of their bliss.

On the cross, too, we hear Him uttering that mysterious groan, "My God! My God! why hast Thou forsaken Me?" (Matt. xxvii. 46.) Separation from God is one element of the curse of sin, and it was right that our glorious Substitute should taste this fearful infliction. The light of His Father's countenance was withdrawn, and the human soul of Immanuel was covered with the shades of the second death.

Besides all this, the powers of hell were suffered to do their very worst in assailing the soul of our Surety. The Redeemer was conscious of this when He exclaimed to those who apprehended Him, "But this is your hour, and the power of darkness" (Luke xxii. 53). Thus, amid the assaults of hell and the frown of heaven, the glorious Victim offered up Himself upon the cross! Thus was He made "sin" and "a curse" for us.

Surely the idea of "a mere vicarious confession of sin on our behalf by the Saviour" is too tame an exposition of woe

so unutterable as this! Such a line is too short to sound the depths of the Redeemer's anguish.

7. *The types of the Old Testament dispensation adumbrate the same great truth.*—The sacrificial teachings of the Mosaic ritual are summarized in the memorable words, "Almost all things are by the law purged with blood, and without shedding of blood there is no remission" (Heb. ix. 22). To particularize all the types of the law would require a separate volume; but in every instance the sins of the offerer were supposed to be laid upon the victim slain in his stead. The ceremonies observed on the great day of annual atonement were full of gospel teaching. The two goats, both emblematical of Christ,—the slain one of Christ dying on the cross, and the live one, the scape-goat, of Christ as raised from the dead, and ascended into heaven—and the confession of the sins of the whole congregation over the head of the latter, and the consequent atonement made, were obviously suggestive of the transfer of our sin to the Lamb of God (Levit. xvi.). The inspired Epistle to the Hebrews, that grand commentary upon the law of Moses, is our warrant for regarding the sacrifices of the law as typical of the better sacrifice to be offered in the fulness of times. And from one end of it to the other the Levitical economy teaches us that our sins were laid upon Christ.

Jesus, by appealing to the law of Moses as testifying to His death and atonement, which He did (see Luke xxiv. 26, 27, and 44-48), has for ever decided the question of the spirit and design of the Levitical dispensation. If we reject the law of Moses as a prefiguration of Immanuel's death and atonement, we must not only erase the Epistle to the Hebrews from our Bibles, but we must cease to call ourselves believers even in the INSPIRATION of the Saviour.

It is only on this principle of interpretation that the wisdom and propriety of the Levitical economy can be demonstrated. Unitarians deny the only truth which can explain and justify the rites and ceremonies of the Levitical economy, and then complain of the darkness which enshrouds that dispensation. And we are frank to confess, that if we did not believe in the atoning sacrifice of the Son of God, the Levitical law would make us infidels, not only with regard to the Old Testament, but with regard to the New; because we find both Christ and His Apostles repeatedly appealing to the

former as a preparatory witness to the great Atonement. If the Old Dispensation have no such significance, Christ and His Apostles were grossly deceived; they falsely attributed a sublime meaning to a system of empty ceremonies; the law of Moses was a farce; and Christ and His Apostles have for ever ruined their credit by giving to it their sanction.

8. *The prepositions which are used to describe the substitution of our Lord for us are most explicit.*—Hitherto our appeal has been entirely to the broad general teachings of Scripture, without any descent to minute criticism. There is, however, great force in the evidence furnished by the prepositions which are employed to express the sense in which our Lord died for us. They clearly teach the great idea of substitution.

The preposition *ל*, used in Levit. xvi. 20-22, teaches the removal of the sins of the congregation, and their typical imputation to the victim. The sin of the people was laid upon the sacrifice. Parallel with this passage is Isa. liii. 6, which should read, "And Jehovah hath made to meet on Him (*ל*) the iniquity of us all." In the fifth verse of that memorable chapter the preposition *עַל* is used as equivalent to "on account of." Even Gesenius reads the passage, "He was wounded on account of our sins, He was bruised on account of our iniquities." The Greek prepositions used in the New Testament are still more explicit. In the tenth of John, where our Lord twice asserts that He laid down His life for the sheep (11-15), in both instances the preposition used is *ὑπὲρ*, followed by a genitive, which is evidently employed to denote "in the stead of," as it is in the following analogous cases:—Philemon, 13, "That in thy stead (*ὑπὲρ σοῦ*) he might have ministered;" 2 Cor. v. 20, "In the stead of Christ (*ὑπὲρ Χριστοῦ*) we act as ambassadors;" "we pray you in Christ's stead" (*ὑπὲρ Χριστοῦ*). So in 1 Pet. iii. 18, Christ is said to have "suffered on account of (*ὑπὲρ*) sins, the just instead of (*ὑπὲρ*) the unjust."

But the strongest of all the Greek prepositions for expressing the idea of substitution is *ἀντὶ*. Every one who knows anything of Greek is aware that *in place of*, or *instead of*, is the radical signification of this word, and that even the secondary applications of the term are more or less strongly tintured with this idea. The following passages may be quoted as illustrations:—"Instead of (*ἀντὶ*) a fish, a serpent" (Luke xi. 11). "Instead of your saying" (James iv. 15). "In-

stead of a covering" (1 Cor. xi. 15). "Instead of Herod his father" (Matt. ii. 22).

But this is the very preposition which our Lord selects to describe the substitutionary character of His own death. "The Son of Man came to give His life a ransom (λύτρον) instead of (ἀντι) many" (Matt. xx. 28). As truly, then, as Archelaus reigned instead of Herod, so truly did Jesus die in the stead of transgressors.

This passage (Matt. xx. 28) will help us to appreciate the meaning of 1 Tim. ii. 6: "Who gave Himself a ransom" (ἀντιλύτρον), literally *a substitutionary ransom*, "for (ὑπὲρ) all." In Matt. xx. 28, we have the two words, ἀντι and λύτρον, used separately; in 1 Tim. ii. 6, we have them in composition as one word, followed by the preposition ὑπέρ. Now, if these two passages do not teach the doctrine of substitution in its integrity, that doctrine is incapable of being taught by any form of human language whatever.

Very important is the testimony furnished by Matt. xxvi. 28: "This is My blood of the new covenant, which is shed for (πρός, in behalf of) many, for (εἰς, in order to) the forgiveness (ἀφῆσιν, compared with Matt. vi. 12) of sins." Our Lord Himself tells us that His blood was shed in behalf of many, and in order to the forgiveness of sins. No language can be plainer or more decisive.

We leave this subject, then, with the expression of an earnest hope that what we have written may be the means in God's hands of confirming the faith of our readers in the good old orthodox faith, that "the Lord laid our iniquities," and not their consequences merely, upon Christ.

II. Another point must be briefly touched upon before closing this chapter; we mean, THE EXTENT OF THIS TRANSACTION. And upon this subject we shall only observe as follows:—

1. *The Father had a definite design to accomplish in the gift of His Son, and the Son had the same design in view in the gift of Himself.*—It is not to be supposed that the Eternal Father would leave the result of the master-piece of His wisdom to chance. When He sent His Son into the world He gave Him a certain work to do (John xvii. 4). He gave the entire Church into His hands, to be redeemed by His blood, and to be raised to salvation by Him at the last day. And in accordance with this "work given Him to do,"

Christ "loved the Church, and gave HIMSELF for it, *that* He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church," etc. (Ephes. v. 25-27). "The Good Shepherd gave His life for the sheep" (John x. 11). Thus spake our Lord: "This is the Father's will who sent Me, that of all which He hath given Me, I should lose nothing, but should raise it up again at the last day" (John vi. 39). The reader too, may refer back to what has been advanced on the Covenant of Redemption and on the Doctrine of Election, for further confirmation of the speciality of our Lord's mission to our earth. We apprehend that no one will deny that a particular redemption is the logical corollary of the doctrine of election. If there be "an election of grace," then, for the sins of the elect specially, the Saviour must have died. God's chosen people had a peculiar interest in the work of their covenant Head and Representative, so that each of them can say, "He loved me, and gave Himself for me" (Gal. ii. 20).

In opposition to our venerable brother Hinton, we maintain that the salvation of the elect was God's immediate purpose in redemption, and not a secondary one. How any man who holds, as Mr. Hinton does, the existence of an eternal and sovereign election of the Church to salvation, can believe that the particular aspect of Christ's work is merely a secondary one; that "the universal aspect has been supplemented by the particular;" and that particular redemption is only "a supplementary interposition," a mercy "grafted on universal redemption," "added to it," and "founded upon it," our logic does not enable us to understand. If the salvation of the Church be the leading purpose of God, and if all other arrangements and plans are subordinated to this, as the Bible clearly teaches them to be (see Ephes. i. 4, 5, 9, 12); if the world is spared solely for the sake of the elect seed (Isa. i. 9; Matt. v. 13); if Apostles endured all things for the elect's sake, that they might obtain the salvation that is in Christ Jesus, with eternal glory (2 Tim. ii. 10); and if Christ has power over all flesh that He may give eternal life to as many as the Father has given Him (John xvii. 2); if He be Head over all things, for the special behoof of His body, the Church (Ephes. i. 22, 23); most assuredly we must regard the general aspect of Christ's death

as secondary to the particular. Logically, too, the conditional and uncertain must ever be inferior to the absolute and positive.

We believe in the universal aspect of Christ's death, as the reader will soon learn, but regard it as only secondary to the special and immutable purpose of God respecting the redemption of the Church.

The controversy, however, is an unprofitable one. It is sufficient to know that Christ died for the Church in one sense, and for the whole world in another. And both aspects of the atonement are parts of the one great and divine system of the universe.

2. *But in accomplishing this great and special work, our Lord presented a sacrifice valuable enough to have been the means of saving ten thousand worlds.*—Admitting, as we do, on scriptural evidence, which we think no fair criticism can overturn, a special design not merely in the Father's gift of His Son, but in the Son's gift of Himself, it is nevertheless evident that in the prosecution of this design a sacrifice was presented of infinite worth; for that sacrifice was no other than the Lord Jesus Christ HIMSELF, in the entirety of His person. "He gave Himself" (Gal. i. 4; ii. 20); "He offered up Himself" (Heb. vii. 27), etc. But this self was one of unbounded dignity and glory; and hence there is no limit to the intrinsic worth and merit of the Saviour's sacrifice.

3. *Hence every sinner may honestly and truthfully be called upon to trust in this infinite sacrifice.*—We can tell the nations at large, as Paul did, "Be it known unto you, therefore, men and brethren, that through this Man is preached unto you the forgiveness of sins; and by Him ALL that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 38, 39). And with the Apostle of the circumcision, we can proclaim everywhere, "To Him give all the prophets witness, that through His name WHOSOEVER believeth in Him shall receive remission of sins" (Acts x. 43).

Thus, too, we can explain such passages as these: "God so loved the world that He gave His only begotten Son, that," etc. (John iii. 16). "God sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John iii. 17). "And He is the pro-

propitiation for our sins ; and not for ours only, but also for the whole world" (1 John ii. 2). "That He (Jesus) by the grace of God should taste death for every man" (Heb. ii. 9). "He gave Himself a ransom for all" (1 Tim. ii. 6).

The infinite sufficiency of the sacrifice of the Son of God is self-evident. If every transgressor in the universe were to trust in it, it would be a sufficient ground in the moral government of God for the pardon of the guilt of that transgressor. The death of Jesus, as the substitute of the guilty, has so magnified the law, and so declared the rectoral righteousness of God, that He can now be just and the Justifier of every one who believeth in Jesus. This would still hold true were every fallen son of Adam this moment to embrace the great propitiation. We must not allow creeds and systems to limit what is clearly unlimited and illimitable. If the in-dwelling Godhead of Immanuel imprinted its own infinity upon the value of His oblation, that oblation must be of infinite worth.

These self-evident truths, however, are in perfect harmony with the special design of the Father in the gift of His Son, with the special love of the Son in the gift of Himself, and with the special work of the Spirit in the regeneration of men.

Mr. Hinton well puts this point in his "Moderate Calvinism Re-examined."

"Doubtless, Christ laid down His life *for His sheep*, as their representative and surety, and under the specific imputation of their iniquity."—P. 30.

On the famous passage (John iii. 16), "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," he thus forcibly reasons : "There is nothing in this passage, or in its connection, either to indicate it as a fact, or to authorize it as a presumption, that our Lord was thinking of Jew or Gentile rather than of the whole human race ; it is of the latter, therefore, that His language is fairly to be taken. Moreover, there is in the passage itself something that determines the phraseology to this meaning : The scope and extent of the love shown is, in the latter part of the verse, clearly described : 'God so loved . . . as to give His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.' *But surely*

God loved His elect more than this. Hear what the Apostle says, when he describes the love of Christ to the Church : 'Who loved the Church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to Himself a glorious Church, without spot or wrinkle or any such thing' (Ephes. v. 25-27). Are we now to learn that God loved His Church only to the effect that whosoever of them should believe should not perish? Is there also a part of the Church, as seems to be implied, who will not believe, and will consequently perish? It appears to me, I confess, that the influence here ascribed to the death of Christ both suggests and constrains the reference of it to the 'world' in the sense of the whole human race. It is needless to multiply texts, since one decisive example is as good as a hundred, and since I cannot expect any man who is not convinced by this text to be convinced by any other."—P. 35.

III. We shall close this already lengthy chapter by STATING AND REPLYING TO OBJECTIONS.

1. "*Why cannot God do a generous action, and forgive us outright?*"—These very words were used by an English navy in a conversation with Miss Marsh, and are recorded by her in that interesting book, "English Hearts and English Hands." The shrewd son of toil thus reasoned : "Now look here, I am a poor fellow ; don't pretend or profess ; yet I have a quarrel with a mate ; feel to hate him ; will drub him well the next time we light on one another. Think better of it ; offer him half my bread and cheese when we chauce of meeting, and we are friends. Now, why can't God do a generous action and forgive us outright?"

This is a difficulty which weighs upon many minds, and certainly it was never more forcibly put than in the words of the unsophisticated navy.

The answer, however, is obvious. God is a Judge and a Ruler as well as a Father, and the order and consequent well-being of the universe demand that He should not hold the reins of government with a loose or uncertain hand. A magistrate may not do in his public office what he may do as a private person. As a dispenser of justice, his business is to enforce law, and to see that those who break it suffer for their sin. And Jehovah, as the Supreme Magistrate of

176 THE VICARIOUS ATONEMENT OF CHRIST.

the universe, cannot forgive sin in such a way as to enfeeble the authority of law, and imperil the stability of His government over His creatures. Public order, and, consequently, the public good, demonstrate the necessity of a sacrifice in order to the remission of transgression.

And to our navy friend we further say, God *has* "done a generous action" in this matter of forgiveness; for He has provided a propitiation of infinite cost for sin, and invites daring rebels against His authority to come and be reconciled to Him, and promises to all who embrace His incarnate Son, the entire and everlasting remission of every sin. Is not that "doing a generous action?" "He spared not His own Son, but freely delivered Him up for us all," that He might be just, and we might be forgiven. Was ever love like this?

2. "*It is immoral that the innocent should suffer for the guilty.*"—Yes, unquestionably so, if the innocent be compelled thus to suffer. But there is nothing immoral in the transaction if the innocent person be willing to become the substitute of the guilty. And throughout the plan of salvation by a Mediator, the Lord Jesus acted most willingly. Before His incarnation, "His delights were with the sons of men," anticipating the hour of His manifestation in human flesh. And throughout His career on earth He did not shrink from the mighty task. "He laid down His life for His sheep." He laid it down "of Himself;" and now that He is enthroned in light as "Mediator between God and men," He is reaping the glorious reward of His death—seeing His seed, beholding the travail of His soul, and realizing the most sublime satisfaction the mind can conceive of, in the salvation of untold myriads by the virtues of His redemption. Is there anything immoral or unworthy of God in this?

3. "*Salvation by the obedience and suffering of another is calculated to promote licentiousness.*"—Most assuredly this is a mistake, for the same gospel which pronounces the cheering words, "Thy sins are forgiven thee," adds, with solemn pathos, "Go thy way and sin no more." And it not only tells the forgiven man to do this, but it presents him with the fullest and noblest delineation of the beauties of true holiness. It supplies him with motives to purity: motives which are the mightiest that can sway the heart. It assails

his soul with every consideration that can melt and soften and subdue. And to crown all, it sets before him the Divine influences of the Holy Spirit as the purchase of Christ's death, and a never-failing help in our conflicts with sin! Who shall say, then, that this glorious system tends to promote licentiousness?

4. "*Could no other way of salvation have been found out that would have answered as well?*"—This inquiry in a creature is, to say the least, impertinent. It is clear, however, that no other way of saving men could have been devised that would have answered as well as this. If God could have spared Jesus of Nazareth His unutterable woes, He would have done so. He doth not afflict us willingly; still less would He have put His dear Son to such grief, if the terrible ordeal could have been dispensed with. Jehovah is bound by a sublime moral necessity to do everything perfectly; that is to say, in the best manner possible. This method has been chosen; therefore it is the best that could have been selected; and therefore it was the only one possible, for God can never do anything in any other way than the best.

5. "*If Christ died as a sacrifice to God for our sins, why were men employed to be His executioners?*"—Newman puts this objection thus: "If Jesus had authority from His Father to lay down His life, was He unable to stab Himself in the desert, or on the sacred altar of the temple, without involving guilt in any human being? Did He, who was at once high-priest and victim, when offering up Himself and presenting Himself to God, need any justification for using the sacrificial knife?" (Phases, p. 162.) To this we answer, that had Jesus thus laid down His life by His own hand, Mr. Newman would have been the very first to denounce Him as a suicide and a madman! The divine wisdom is manifest in the transaction throughout. The Jews and Romans between them freely crucified the Son of God with wicked hands. God Himself did not influence them to do it; they followed their own devices; they yielded themselves up to their own mad passions, to their senseless hate of incarnate love. Yet Jehovah's sublimest purposes were thereby accomplished, and good was brought out of evil. God's name was glorified, while all the external circumstances of our Saviour's humilia-

tion were in sublime harmony with its highest moral aspects!

For He was tried at a human tribunal as a type of His arraignment at the bar of eternal justice. He was declared by His Roman judge to be "without fault," and yet He was sentenced to die; to symbolize the fact that, in the eye of God's law, He was without sin, while, nevertheless, consenting to suffer a terrible death for the sins of others. He died a death which was pronounced cursed by the law of Moses, as well as by the public sentiment of Rome, to indicate that He was sinking under a still more terrible curse namely, the curse of God's law against sins. He was deserted by His disciples, and was left to the tender mercies of fiend incarnate, to shadow forth His still more fearful desertion by His Father. His external humiliation was in mournful agreement with His spiritual anguish. His bleeding back reminds us that the chastisement of our peace was upon Him. His pierced hands, and feet, and side, suggest the recollection of our sins which wounded His soul. And thus all the outward circumstances of the victim at his immolation adumbrated the solemn fact that He was dying, "the Just One for the unjust, that He might bring us to God" (1 Pet. iii. 18).

6. "*Do not the Scriptures point rather to the purification of man's nature as the end for which Christ died?*"—We readily admit that the mere pardon of sin is not the only or even the principal, end of the death of Immanuel. The Scriptures speak of the renovation of man's moral nature as that change the accomplishment of which was principally designed in the provision of an atonement. The pardon of sin is but a means to that further end. Thus, "Christ loved the Church and gave Himself for her, that He might sanctify and cleanse her with the washing of water by the word" (Eph. v. 25, 26). "Jesus gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, jealous of good works" (Titus ii. 13, 14). "He died the Just One for the unjust," for this great object, "that He might bring us unto God" (1 Pet. iii. 18).

We are too apt to overlook this subordination of pardon to sanctification; to conceive of the blood of Jesus, as if it were shed for nothing but quenching the fires of hell; to lose sight of the fact, that the ultimate design of the cross, so far

as man is concerned, is his restoration to the moral image of God.

The atonement of Jesus has opened a channel for the outpouring of the renewing and sovereign influences of the divine Spirit. As the Son came to glorify the Father's character, law, and government, so the Spirit has come to magnify the person and work of the Son. The effusion of the Spirit's grace is one sublime result of the atonement offered upon Calvary.

It is said that while Jesus was upon earth "the Spirit was not yet given, because that Christ was not yet glorified" (John vii. 39). And Jesus Himself declared to His disciples, "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you. And when He is come, He will convince the world of sin, and of righteousness, and of judgment" (John xvi. 7, 8). Hence it appears that the consummation of the great work of atonement, as indicated in the exaltation of the person of the Mediator, was a necessary preliminary to the entrance of the Spirit upon the discharge of His office as the Convincer of the world. Renewing and sanctifying grace flows down to men through the medium of the cross of Christ; and every spiritual blessing is sprinkled with the blood of the atonement. "Of Him (the Father) are ye in Christ Jesus, who of God is made unto us wisdom, righteousness, sanctification, and redemption" (1 Cor. i. 30): wisdom for illumination and instruction; righteousness for our justification; sanctification for our purification, and consequent preparation for heaven; and redemption for the accomplishment of the final and complete salvation of our entire nature at the last day.

CHAPTER VII.

THE PRESENT OFFICE OF JESUS CHRIST.

It is our mercy that we have now to do with a *living* Saviour. The grandeur of the work achieved in Gethsemane and on Calvary, will ever make it pleasant and profitable for us to

linger by those scenes of mingled woe and triumph. The cross and the sepulchre will always be to us the symbols of our redemption. But we may not tarry for ever here ; for the sepulchre is now empty, and as we stand in thought at its mouth we seem to hear the angel say, "Why seek ye the living among the dead ? He is not here, but is risen" (Luke xxiv. 6). While the voice of the Master Himself is heard proclaiming, "I am He that liveth and was dead ; and behold I am alive for evermore, Amen, and have the keys of death and of Hades" (Rev. i. 18).

We have then to consider our Lord *in His risen glory*. In this chapter we shall examine the Scripture testimony to His present position and offices.

1. *The risen Saviour is alive, never to die again.*—His own words are, "Behold, I am alive again FOR EVERMORE" (Rev. i. 18). "This man, after he had offered one sacrifice for sins, FOR EVER sat down on the right hand of God ; from henceforth expecting till His enemies be made His footstool. For by one offering He hath perfected for ever them that are sanctified" (Heb. x. 12-14).

This great fact is the evidence of the truth of an important theological doctrine ; for it demonstrates the perfection of the Redeemer's work. It proves that there is no need for any other sacrifice for sin ; and hence the immortality of the risen Christ is, to all who trust in His great propitiation, a proof of the reality of their acceptance by God. "He was raised again for our justification" (Rom. iv. 25), because His resurrection and ascension to the right hand of power are irresistible evidences of the acceptance by eternal justice of that work in which we trust. An enthroned Christ is to us a pledge of security ; for the acceptance of His work being thus declared, the safety of all those who trust in that work is at the same time made manifest.

2. *The risen Redeemer is constituted the head of the resurrection.*—"Now is Christ risen from the dead, and become the first-fruits of them that slept" (1 Cor. xv. 20). "The hour is coming in the which all that are in the graves shall hear His voice, and shall come forth ; they that have done good unto the resurrection of life ; and they that have done evil unto the resurrection of damnation" (John v. 28, 29). Having triumphed over death and the grave, the keys of both are now in His hands. They have been surrendered to

His authority. "He has the keys of death and of Hades" (Rev. i. 18). "He openeth, and no man shutteth; and shutteth, and no man openeth" (Rev. iii. 7). The entire control of the invisible world, and of the entrances into it, as well as of egress out of it, is with Him. He fixeth the hour when the breath shall quit our nostrils, and the body shall return to the earth from which it was taken. He, too, will speak the word which shall call the bodies of all men from the slumbers of the tomb. And, verily, to the believer who knows that he must soon die, it is an encouraging thought that fearful death and the dark grave are under the absolute control of "Him who was dead, and is alive again for evermore." Surely we need not fear entering upon any territory where HE reigns, however gloomy it may look in the distance! Will not His supremacy, presence, and grace convert it into a region of light?

"In each of the three grand epochs of the Church, an example has been given of a man raised to heaven in both body and soul, to sustain the hope which all the faithful possess of arriving at the same happiness. Enoch furnished the first of these examples before the law; Elias the next, under the legal economy; and Jesus Christ, our great leader, the last, under the dispensation of the gospel. God has so ordered the light in each of these three periods, that it has appeared by degrees, until it has shone in all its lustre. It was a propitious sign for believers of the first world, when they saw a good man disappear, and receive a residence, after his sojourn upon the earth, in another place than the tomb.

"It was a still greater presumption in favour of those who lived under the second period, when they saw the heavens open to receive one of their prophets, who was carried thither in a chariot of fire.

"But it is a demonstration to Christians, and like a taking possession of that which they are expecting, to see the 'finisher of their faith' traversing the vast spaces which separate the heaven and the earth, listening to the Church triumphant, which summons the gates of the palace of glory to open to receive Him (Ps. xxiv. 7), and entering there Himself, to prepare in that blessed region the places which He destines for them. It became us to have such 'a sovereign priest, holy, innocent, without fault, separate

from sinners, exalted above all the heavens'" (Heb. vii. 26). — "Discours Historiques, Critiques, Theologiques, et Moraux," par M. Saurin, vol. i. pp. 72, 73.

3. *Our ascended Lord is invested with dominion over the universe.*—"He has all power in heaven and in earth" (Matt. xxviii. 18). "He has power over all flesh" (John xvii. 2). "All things are put under Him" (Heb. ii. 8). "The government is upon His shoulders" (Isa. ix. 6, 7). "The Father hath committed all judgment unto the Son" (John v. 22). He is "Head over all things" (Ephes. i. 22). He has the "seven horns of unlimited dominion" (Rev. v. 6). "He is over all" (Rom. ix. 5). "He sits in the midst of the throne" (Rev. v. 6). "Let all the angels of God worship Him" (Heb. i. 6).

And this universal authority over every element, world, and creature, the Redeemer exercises for a *special end*—namely, the everlasting salvation and well-being of the Church. Has He "power over all flesh?" It is, "that He should give eternal life to as many as the Father hath given Him" (John xvii. 2). "Is He head over all things?" He is so, "for His body, the Church" (Ephes. i. 22, 23). All things are in His hands, and hence "all things work together for good to them that love God, and are the called according to His purpose" (Rom. viii. 28). Let the pious reader refresh himself with the thought that the hands once pierced upon the cross now grasp and wield the thunders of retribution; and the voice once feeble and tremulous in death, now "speaketh, and it is done; commandeth, and it standeth fast." If thou who readest these pages belongest to Christ, then all things are thine, and thou art with the Lord a joint heir of the universe (Rom. viii. 17). Every atom, every world, and every event, is ruled for thy good; all are advancing the glorious consummation when thou shalt stand before the throne without spot, or blemish, or any such thing, for all are in the hands of Him who loved thee unto the death!

4. *Though thus enthroned, our Lord is still the one Mediator between God and man.*—For it is of Christ as glorified that the scripture affirms, that "there is one Mediator between God and men, the man Jesus Christ" (1 Tim. ii. 5). "If any man sin we have an advocate with the Father, Jesus Christ the righteous" (1 John ii. 1). "He also

maketh intercession for us" (Rom. viii. 34). "Christ has entered into heaven itself, now to appear in the presence of God for us" (Heb. ix. 24). "He ever liveth to make intercession for us" (Heb. vii. 25). "The forerunner is for us entered within the veil, even Jesus, made a High Priest for ever after the order of Melchisedec" (Heb. vi. 20); agreeably with the prediction of Zechariah, "He shall bear the glory, and shall sit and rule upon His throne; and He shall be a priest upon His throne; and the counsel of peace shall be between them both" (Zech. vi. 13), that is, between the Father and the Son.

Thus, the Saviour, though invested with universal dominion, condescends to act the part of an Intercessor. He is still the Mediator, or daysman, between God and us.

But the Mediatorial office includes every other usually ascribed to Jesus.

a. It includes the kingly function.—Our Lord is the Mediatorial King of the universe and of the Church. "The Father judgeth no man (personally and directly), but hath committed all judgment unto the Son" (John v. 22). Hence Christ is both "the wisdom of God and the power of God" (1 Cor. i. 24). All divine rule is now administered in the name and by the authority of the God-man, on whose shoulders the government is laid (Isa. ix. 6). "The Father has purposed in Himself in order to the economy of the fulfilment of the seasons to sum up all things in the Christ" (Ephes. i. 10, Alford's rendering). Thus the whole universe is placed under a Mediatorial King, and will remain so for ever. For heaven is "the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11). And after the millennium and the judgment, Jesus will still be in the throne. For thus John the Apostle describes the final state of all things: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. xxii. 1). "And there shall be no more curse; but the throne of God and of the Lamb shall be in it; and His servants shall serve Him" (the Lamb); and they shall see His face, and His name shall be in their foreheads" (Rev. xxii. 3, 4). "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22). "The glory of God did lighten it, and the Lamb is the light thereof" (Rev. xxi. 23). Thus,

even after He has rendered up a final account of His administration of divine government at the last day (see 1 Cor. xv. 24-28), and has, in the presence of an assembled universe, done homage to His Eternal Father as the Original Fountain of all authority, He will retain His regal supremacy, and will be confirmed in His kingdom for ever.

And in the Church pre-eminently Jesus reigns as a Mediatorial King. He represents the entire Godhead. He is Lord of ordinances and of influences (Matt. v. 21-48). He is the Lord of the Sabbath-day (Mark ii. 28), and of all other divine institutions. He is seated as King on God's holy hill of Sion (Psa. ii. 6). He is the Head of His body the Church. By His presence He renders the assemblies of His saints pleasant and profitable. He sheds forth the influences of the Holy Spirit to make the word effectual to the conversion of souls (John xiv. 16-18, and xvi. 7-14). He gives His servants wisdom wherewith to confound all gainsayers (Luke xxi. 15). He holdeth in His right hand the ministerial stars which shine in the spiritual firmament, sustaining their brilliancy, and fixing the sphere in which they shall move (Rev. i. 16). He walketh in the midst of the golden lamps, the Churches, to feed them with the oil of His grace, and to trim them with a godly discipline and watchfulness (Rev. ii. 1). Every saint is sustained by His power and is governed by His laws. The strongest cannot do nothing without Him, and the weakest can do all things through Him, when He strengthens them. (Compare John xv. 4, 5, and Phil. iv. 13.) Every step in their pilgrimage is ordered by His providence; and He will at last say to them, "It is enough; come up hither." And in His Father's house, He is now preparing a mansion for each of His disciples, to which He will introduce its destined tenant (John xiv. 2, 3). His hand will place the diadem of righteousness and life and glory upon the brow of each saint (2 Tim. iv. 8); and His name will be the burden of heaven's never-dying anthems (Rev. v. 9-14).

Ecclesiastically, the Church has no head, no king, but Jesus, and the ascription of such a title to any one but Him is an impiety and a blasphemy. On Him she depends for the laws by which she is to be governed, and the grace by which she is to be saved. No earthly monarch can intrude into the territories of Immanuel without grievous sin; and

we deeply regret that our beloved Queen (whom may Heaven long preserve, and whose life is adorned so richly with private and public virtues) should retain so terrible a title as that of Head of the Church. May the day soon come when the Sovereign of these realms shall no longer be addressed by one of the peculiar and distinctive names of the Lord Jesus Christ!

b. The Mediatorial office includes the prophetical.—Jesus Christ is that other Prophet like unto Moses, but infinitely greater than he, whom the Lord promised to raise up for His people (Deut. xviii. 15-19). He is the Mediatorial Prophet, who teaches us with irresistible authority, for He is the incarnate Logos, or Wisdom of God. "Never man spake as He spake" (John vii. 46). He executed the functions of the prophetical office in the days of His flesh, by the delivery of those marvellous discourses of His on God, and morals, and salvation. On all divine themes "He spake as one having authority, and not as the scribes" (Matt. ii. 28, 29). On the most recondite questions, pertaining to the Divine nature, will, government, and grace, He spake with unflinching ease and confidence. The profoundest mysteries which had baffled the wisdom of all the sages of preceding ages, He solved in a few sentences. Grace was poured into His lips, and all His communications were pregnant with wisdom and truth.

And His teaching still lives among us by the records of the four gospels—those graphic chronicles of His sayings and doings! In them is preserved the ministry of our Lord; in their pages we seem still to hear the echo of His voice, and to see the footprints of His eventful pilgrimage!

The Apostles, too, spake in the name of Jesus. They were inspired by His Spirit, and were succoured by His grace. They were to perfect the exhibition of Christian truth; to consummate the work which their Master had commenced; and to give form and organization to the societies of the faithful. For Christ promised that He would be with them and would speak through them (Matt. x. 19, 20). And their instructions, too, like their Master's, have been preserved in the New Testament. So that the Spirit of Christ still speaks in the recorded acts and epistles of His Apostles.

With Mary we may now sit at His feet, and hear His

voice. And the Holy Spirit, as the glorifier of Jesus, is still among us to apply the word of inspiration to our hearts, opening the eyes of our understanding to perceive its majesty. He clothes His own word with might, and renders it the power of God unto salvation. Jesus, the Son of God, is still the mediatorial prophet of the whole Church. He is made unto us "wisdom" as well as "righteousness" (1 Cor. i. 30).

c. *The Mediatorial office is pre-eminently priestly in its character.*—Jesus Christ is our "advocate with the Father" (1 John ii. 1); our "great High Priest," who "ever liveth to make intercession for us" (Heb. vii. 25). His intercession is now carried on within the veil in heaven itself (Heb. viii. 1); and it is to this principally that the Apostle refers when he says, "There is one Mediator between God and men, the man Christ Jesus" (1 Tim. ii. 5).

The very presence of Christ in heaven is to us a propitiatory or mercy seat. "He is set forth as a propitiatory offering" (ἱλαστήριον) (Rom. iii. 25). The word here used is the one employed by the Septuagint translators, and by the Apostle in Heb. ix. 5, to describe the ancient mercy seat. And as the mercy seat was the appointed place of intercourse between God and the Israelites, so Christ Jesus is the medium of our approach to God, and of the acceptance of our prayers. But the ancient mercy seat was only approached at stated intervals on the annual day of expiation; our mercy seat is always accessible, because the Redeemer's one sacrifice is infinitely perfect and of everlasting efficacy. "Through Him (Jesus) we, both Jew and Gentile, have access by one Spirit unto the Father" (Ephes. ii. 18). Our prayers may ascend in our darkest seasons, because Jesus is in heaven. We may always come secure of a gracious reception, because our Mediator is not merely before the throne, but upon it (Rev. iii. 21). He is the mediatorial angel whom John beheld in vision at heaven's altar, having a golden censer. "And there was given unto Him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand" (Rev. viii. 3, 4).

Though He is in the midst of the throne, He is still "the lamb" there (Rev. v. 6). He retains His priestly character,

though encompassed with all the splendours and royalties of heaven. "He is a priest upon His throne!" (Zech. vi. 13.)

John beheld a representation of His coronation in vision. Jesus came to Him that sat upon the throne, and challenged His right to take the book of Divine Providence, and unloose its seven seals of inscrutable mystery. And John saw Him as "a lamb that had been slain, having seven horns and seven eyes" (Rev. v. 6). Not that Jesus literally carries His scars now in glory, any more than He has literally seven horns or seven eyes. We shall see no holes in His hands or His feet when we behold Him, for His hands now hold the seven stars, and His feet are like unto fine brass, as if they burned in a furnace (Rev. i. 15, 16). The body in which our Lord appeared to His disciples on earth after His resurrection, but before His ascension, was not His glorified body, for it was still flesh and blood (Luke xxiv. 39); and "flesh and blood cannot inherit the kingdom of God" (1 Cor. xv. 50). He had not yet ascended (John xx. 17). John beheld a symbolic representation of our Lord's glorified body, and it prostrated him as a dead man (Rev. i. 12-17). There were no signs of ignominy upon that form: all traces of the cross and the tomb were gone. His countenance was no longer overspread with the pallor of death, but was as the sun shining in his strength; and His voice was no longer feeble and tremulous with soul anguish, but was majestic and powerful, as the rushing of many waters.

But though all traces of His wounds are gone, the efficacy of the blood which they once poured out still lives, and shall live for ever. He is the Lamb in heaven! His sacrifice is still fragrant there! His voice is yet heard as an intercessor with God.

The intercession of Christ in heaven is not intended to supply any supposed defect in His atoning work; for, "by His one offering, He hath perfected for ever them who are sanctified" (Heb. x. 14). His intercession is simply the presentation of His already perfected sacrifice. His advocacy is founded upon the fact that He hath finished the work given Him to do upon earth. The intercession of Christ is the voice of the blood of sprinkling speaking within the veil, and that voice can never speak in vain.

Nor does the Redeemer plead because the Father is averse to our salvation, but simply that the Father may be glorified

in all ages as the upholder of the rights of law and justice, a position which He occupies throughout the economy of our redemption. The Redeemer's sacrifice was offered to the Father; and His intercession is presented to Him, that cherubim and seraphim may ever recognise the connection between the propitiation and forgiveness. The standing intercession of Christ in heaven is an everlasting memorial of the fact that "without shedding of blood there is no remission."

The great blessings for which our Lord prays are set forth in the 14th, 15th, 16th, and 17th chapters of St. John's gospel, and in the 53rd chapter of Isaiah. They include the following things:—The coming of the Holy Spirit as the convincer of the world (John xvi. 8), the teacher of believers (John xiv. 26), and the comforter of saints (John xiv. 16); the continuance of this divine Paraclete with the Church for ever (John xiv. 16); the justification of all who trust in the atonement (Isa. liii. 11, 12); their preservation from the evil influences of a corrupt world (John xvii. 11-15); their sanctification by means of revealed truth (John xvii. 17); and their preservation to behold their Lord face to face, and to share in His glory (John xvii. 24).

As to the peculiar method in which this intercession is carried on, the Scriptures are silent. Whether the great Mediator utters vocal prayer—prayer that is audible to the angels and redeemed spirits—or whether the whole is purely a mental process, we know not. All that is revealed is, that the intercession is continually going on, and that all the inhabitants of heaven are cognizant of the fact.

It is important that the intercession of the Son should be distinguished from the intercession of the Spirit. The former is carried on in heaven, the latter upon earth; the former is for us, the latter is in us; the former pleads our cause before the throne of God, the latter sustains the cause of Christ in our souls; the former is an intercession of merit, the latter of power; in the former we are prayed for by the Mediator; by the latter the spirit of prayer is kindled and kept alive in our own hearts.

d. As Mediator, our Lord will dispense the awards of the last day.—The Father hath committed all judgment to the Son (John v. 22). Our Lord did not come to execute this judgment at His first appearance. Then He said, "I judge

no man" (John viii. 15); for He had then to present Himself as an atonement for our sins, and had thus to lay the foundations of our salvation. "The Father sent not His Son into the world to condemn the world, but that the world through Him might be saved" (John iii. 17).

But at the last day Jesus will descend to execute judgment. "The Father hath given Him authority to execute judgment, because He is the Son of Man" (John v. 27), that is to say, the Son of Man, whose regal investiture is described by Daniel the prophet (vii. 13, 14). Jesus Christ is the Mediatorial Judge of the universe. At His bar all generations of men will have to stand (Matt. xxv. 31-46). The tremendous alternative of endless joy or woe will be decided for each by His award. Now He wears the priestly vest and girdle (Rev. i. 13); but then He will array Himself in the robes of judgment, and will preside at the last general assize of the universe. "The Father hath appointed a day, in which He will judge the world in righteousness by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead" (Acts xvii. 31).

And surely this arrangement will be *appropriate*. It will be but right that the Bridegroom should welcome His spouse into the palace which He has by His blood and death purchased for her everlasting residence; and it will be equally becoming that He whom the world has for ages rejected, should sentence His enemies to eternal perdition! Let Him whom the nations have despised, vindicate His right to the homage which He has claimed. Let outraged mercy and love incarnate sit in judgment upon those who have daringly rejected this unspeakable gift!

It will be appropriate that He, in whose nature the God-head and humanity combine, should pronounce the final sentence of each member of our race. The Redeemer of men, Himself a man, will not be needlessly severe in His judgment of men. Terrible indeed will be the wrath of Jesus, when His long-suffering is over, and the day of vengeance has arrived. What more fearful than the spectacle of mercy arrayed for judgment! Nothing is so dreadful as exasperated love! The Lord Jesus will appear all the more terrible when He assumes the character of the Lion of the tribe of Judah, because He has so long been the Lamb of God!

Thus, Jesus is the Mediatorial King, Prophet, Priest, and Judge of men. And for ever will He be our medium of communion with the Godhead; for it is a truth, and will ever remain so, that "God dwelleth in the light which no man can approach unto; whom no man hath seen, NOR CAN SEE" (1 Tim. vi. 16), in this or in any other state. Through eternity, then, we shall not approach an abstract Deity, but shall ever worship God in Christ.

CHAPTER VIII.

THE NEW BIRTH.

WE have now to consider that great change which is in Scripture designated, a being born again (John iii. 3), a quickening from death (Ephes. ii. 1), and a new creation (Gal. vi. 15).

1. *If the doctrine of the Fall, and of man's consequent depravity, be true, the necessity of regeneration to salvation is its logical corollary; and, vice versâ, if the doctrine of regeneration be true, man's natural depravity is proved.*—If man has lost the life of godliness by his fall, only a divine power can restore it; and if he needs to be quickened by the Holy Spirit, he cannot be naturally "alive unto God." Thus the various doctrines of the orthodox faith prove each other. But we have already shown that man is a fallen creature, and that since his fall he has become depraved. These solemn facts the doctrine of the new birth assumes. Because "all have sinned, and come short of the glory of God" (Rom. iii. 23); because "the heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9); and because "every imagination of the thoughts of man's heart is only evil continually" (Gen. vi. 5, compared with viii. 21); therefore man must undergo a great moral and spiritual change in order to salvation.

2. *Moreover, the thoroughness of the change required is commensurate with the radical character of the evil to be overcome.*—As we have already seen, man has sustained a terrible blow by his voluntary rebellion against his Maker. He has become morally dead; "dead in trespasses and sins" (Ephes.

ii. 1). He is "altogether as an unclean thing, and his very righteousnesses are as filthy rags" (Isa. lxiv. 6). "The carnal mind is enmity against God" (Rom. viii. 7). Hence, if man is to be recovered from his natural state of alienation from his Maker, it must be by a change as radical and complete as the depravity of which he is the subject. The change, to be effectual, must go to the very root of the evil. As man's heart and soul are vitiated, they must be renewed. As the fountain of action is corrupt, the only way in which the streams can be purified is by making their source holy. Hence we see how insufficient are science, philosophy, and secular education to accomplish this great work. These may soften the manners, but they cannot change the heart or renew the moral nature.

3. The Scripture references to this great work are in harmony with the foregoing observations, for *they represent it as being a complete change in the whole of the moral tastes, dispositions, habits, and actions.*—They speak of it as "a new birth:" "Except a man be born again he cannot see the kingdom of God" (John iii. 3). They describe it as "*a quickening of the dead*": "And you hath He quickened who were dead in trespasses and sins" (Ephes. ii. 1). They call it a new creation: "If any man be in Christ he is a new creation (*κτίσις*); behold, old things have passed away, and all things have become new" (2 Cor. v. 17). "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Ephes. ii. 10). They style it a renewal in the spirit of our mind (Rom. xii. 2): "Ye have put on the new man, which is renewed in knowledge after the image of Him that created him" (Col. iii. 10).

Now these and similar figures convey most emphatically the idea of a thorough, radical, and universal change. The truly holy man is called a new man. The child of God is born again, or from above (*ἄνωθεν*) (John iii. 3). He has received what may figuratively be called a new life.

It is quite true that *the new birth communicates no new mental faculties*. The human soul is, as to its natural powers, the same after conversion as before. We love God after regeneration with the same powers wherewith we hated Him before that great change. The man is the same as to all that constitutes a man; the same rational responsible

agent. But he has undergone a great moral and spiritual change, nevertheless. As to his inclinations, his preferences and aversions, he is a new creature. Here old things have passed away, and all things have become new.

It is sometimes said that we must not expound figures too literally or rigorously. Granted; but a figure is intended to give instruction, and a metaphor is often full of meaning. The question is—What do these figures of a new birth, a new creation, a quickening from death, and the communication of a new life, mean? Of course they refer not to natural powers, or essential functions. They describe a spiritual change, which makes the man, so far as his habits and inclinations are concerned, a new creature. He is, to all intents and purposes, morally, a new man.

4. And we are told in Holy Writ, that *this change is in all cases absolutely necessary*.—For “in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation” (αἰσιν) (Gal. vi. 15). The Papist and the Puseyite, with all their magical ceremonies, must fail here. The mere moralist who has reformed his past excesses, and is now trusting in an altered and decent life, has neither part nor lot in this matter. This great work must be wrought, or our salvation is impossible. For, “except a man be born again, he cannot see the kingdom of heaven” (John iii. 3). Nothing will do as a substitute for the new birth. “We must be born again” (verse 7).

5. *This glorious work is described as being emphatically and primarily a change of heart*.—These are the terms in which it is presented to us: “I will give them an heart to know Me that I am the Lord; and they shall be my people, and I will be their God; for they shall return to me with their whole heart” (Jer. xxiv. 7). “I will give them one heart and one way, that they may fear me for ever” (Jer. xxxii. 39). “And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh; that they may walk in My statutes, and keep Mine ordinances, and do them; and they shall be My people, and I will be their God” (Ezek. xi. 19, 20). “A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart

of flesh. And I will put my spirit within you, and cause you to walk in My statutes, and ye shall keep My judgments and do them" (Ezek. xxxvi. 26, 27). These promises evidently relate to the times of the gospel. They describe what the blessed Spirit does when He renews a man in the spirit of His mind. The heart is the fountain of action. As is the heart, so is the man; if that be not right with God, everything else must be wrong. Hence the spirit of God changes the heart; He makes it "a new heart," "a heart of flesh," "one heart." He makes the spirit of the mind "a right spirit." Thus the very fountain of character and conduct is cleansed. The root of depravity is reached. And, as the result of this inward and spiritual change, the whole life is transfigured, and becomes radiant with moral beauty.

6. *Every mental faculty is influenced by this important work.*—It is not confined to the heart, but reaches to every power of the soul. The Understanding is enlightened (Ephes. i. 18; Col. i. 9; 1 John v. 20). The Imagination is purified, so that instead of revelling in iniquity, it delights to meditate in God's law (Psa. lxxvii. 12; Psa. cxliii. 5). The Memory is sanctified, and it loves to treasure up the precious truth of God, and to chronicle His merciful works (Psa. xlii. 6; Psa. lxxvii. 10, 11; Psa. cxix. 55). The Conscience is made a good conscience, approving of that which is holy, and condemning that which is corrupt (Heb. ix. 14; Heb. x. 22; Gen. xxxix. 9). The Will is brought into harmony with the will of God: hence it chooses what He commands, and refuses what He forbids (Psa. lxxxiv. 10; Heb. xi. 25; Luke x. 42). Thus every mental and moral faculty participates in the renewing of the Holy Spirit.

It is unprofitable to dispute as to which mental faculty is the first to feel the converting influence, whether the intellect or the affections. Into the metaphysics of regeneration we decline to enter. It is enough to know that the Divine Spirit operates upon the whole mental and moral man. Besides, though we speak of the faculties of the soul, we must not forget that the soul itself is one. It is a simple, indivisible spirit. It is not, like the body, compounded of various elements, and possessed of various members. Hence the regeneration of the soul involves the regeneration of all its powers—of the whole soul.

It is, consequently, absurd to dispute whether the Holy Spirit does first enlighten the understanding or purify the heart; for, in truth, when He operates upon one, He operates upon the other. "The entrance of God's word giveth light, it giveth understanding unto the simple" (Psa. cxix. 130); and by the same act by which He flashes His illuminations upon the intellect, He changes the heart. By the same mental process wherewith we perceive the loveliness of Christ and the attractions of holiness, we love them. To appreciate that which is lovely, is to love it. Faculties are but the various functions of the one soul. The Affections are the soul loving or hating; the Understanding, the soul perceiving; the Imagination, the soul musing; the Memory, the soul remembering; the Conscience, the soul approving or condemning; the Will, the soul choosing or rejecting. To renew the soul, is to renew it in ALL its powers.

7. *The instrument in connection with which the regenerating influences of the Spirit are exerted, is the Word of God.*—It is for this reason that we are said in Holy Scripture to be born of the Word. "Of His own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures" (James i. 18). "Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet i. 23). "He hath cleansed us with the washing of water by the Word" (Ephes. v. 26).

In these and in other parallel passages, regeneration is ascribed to the truth which the Holy Spirit leads us to receive. It is in connection with the hearing, reading, or remembering of the Word of God, or of the general truths which it makes known, that the Holy Ghost puts forth His power. It is to induce us to receive this truth that the Divine Spirit is imparted. Hence it is that "faith cometh by hearing, and hearing by the Word of God." The word is the occasion of the new birth. The Holy Spirit works by the truth. The Word of God is His sword (Ephes. vi. 17). It is the fire with which He burns up our dross, and the hammer with which He breaks our rocky hearts in pieces (Jer. xxiii. 29).

8. *The regenerating influences of the Spirit are, nevertheless, exerted, not upon the Word, but directly upon the human soul.*—The Word of God undergoes no change when a soul is born again. It is not in such a case the Word that is converted,

but the man who receives it. The truth, as it is in Jesus, is immutable; it liveth and abideth for ever, the same glorious revelation of divine mercy. In popular phraseology, we speak of "power as being put into the Word." In prayer we often ask God to "clothe His Word with power." And in Holy Scripture the gospel is said to come unto the saved, "not in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 5). But manifestly such allusions do not imply any alteration in the ever-living and unchangeable truth of Jehovah. The man's perceptions of the truth are altered, not the truth itself. To him the revelation has become like a new book, for he sees in it beauties and blessed adaptations which he did not perceive before. If a man born blind were suddenly to be endowed with the power of vision, he would, as it were, enter upon a new world; and yet the external world would not be affected by his endowment with sight; it would still be the same; the change would be in the man's perceptions, and emotions, and impressions. So, when a man is quickened to the possession of spiritual life, it is not the gospel of our Saviour that has any fresh elements of beauty put into it, but the man wakens up to an entirely new apprehension of its glory and suitability to his case as a sinner. No additional power is put into God's truth, but, by divine influence, "the heart is opened to attend unto it and to receive it" (Acts xvi. 14). What we want is "eyes to see and hearts to love" the glories which are ever in that blessed system of saving truth (Deut. xxix. 4). In the parable of the sower and the seed, the different results of the seed sown were attributed to the different character of the soil, that is to say, heart, on which it fell. It was the same kind of seed, as good in one case as in another; but the ground on which it fell was very diversified. "That on the good ground are they who in an honest and good heart, having heard the Word, keep it, and bring forth fruit with patience" (Luke viii. 15). In the effects of God's Word, then, everything depends upon the state of the heart that hears it. Hence it is manifest that the regenerating influences of the Holy Spirit are exerted upon the human soul.

The power of the Spirit of God, though imparted in connection with the Word, and in order to its reception, is not in the Word, but is altogether distinct from it. Some

of our modern theologians tell us that the Spirit is in the Word, and that there is no presence or power of the Spirit vouchsafed to the saved, but that which is already and necessarily in revealed truth. The power of the Spirit is, with them, simply the influence which His truth exerts over those who receive it. Any direct operation upon the mind they deny.

This theory is, however, both irrational and unscriptural. We say it is irrational, because, obviously, if there be any influence exerted at all, it must be exerted upon the mind of the man who is to be changed, and not upon the truth, which is in its nature unchangeable. We affirm, further, that this theory is unscriptural. God opens hearts to attend to, and to embrace His own truth (Acts xvi. 14); He prepares hearts to receive the seed of the kingdom (Luke viii. 15); and when His gospel is believed to salvation, it is because it "comes not in word only," as it does in many cases; "but in power, and in the Holy Ghost, and in much assurance" (1 Thess. i. 5). But if the Spirit were in the Word, that Word could never come in word only. In such a case it would always come with power. How clear is it from this passage that the power is not in the Word, but in a sovereign influence which is altogether distinct from it, though operating through it as a medium. It is the presence or absence of this free and gracious influence over the heart which makes all the difference as to the results of our preaching the truth as it is in Jesus.

In the belief of this great truth David breathed the prayer, "Open Thou mine eyes, that I may behold wondrous things out of Thy law" (Psa. cxix. 18). If all the gracious influences which God intends for the Church are in the Bible, on what principle could David pray for an operation of God's grace upon his mind, to enable him better to understand and appreciate the wondrous glories of that word? This was clearly prayer for an influence extraneous to the truth, and by which the latter was to be understood.

Thus regenerating and sanctifying grace is not the mere in-dwelling of the Spirit in the Word, but is the divine influence which works upon the soul, inclining it "to receive the love of the truth" (2 Thess. ii. 10).

It is quite true that, in a popular sense, the Holy Spirit may be said to be in His own Word, just as we say the

oughts and sentiments of an author live in a book in which : has fully and earnestly expounded them. The Bible contains "the mind of the Spirit" as truly as if it were only st inspired. His voice will be heard addressing the nations its doctrines, promises, precepts, and prophecies, through l the ages of time.

But this is a very different thing from that powerful fluence by which souls are brought to God, and are saved om death. The Holy Spirit must open the human heart , receive His own word. It never converts, *per se*, but only ; a medium or occasion for the impartation of the power of e Spirit.

The Scriptures distinguish between the truth by means of hich men are renewed in the spirit of their minds, and the pirit by whose power and grace the truth is made effectual o the accomplishment of its destined end. The Word of od is "the sword of the Spirit" (Ephes. vi. 17). His fluence is as distinct from the truth by means of which He perates as is a human hand from the sword which it grasps. The weapons of our warfare are mighty through God to the ulling down of strongholds" (2 Cor. x. 4). The weapon is ne thing, the power that applies it is another.

To us it appears that the direct agency of the Spirit in regeneration is a truth implied in the doctrine of His ersonality; and that the resolving of His influences into e mere effect of the truth upon the mind is the first step wards a denial of His personality. Such a view tends to eicanism. If there be no influence of the Holy Ghost regeneration, above and beyond that of the effects of ealed truth upon the mind of man, we may well inquire urther there be any Holy Spirit at all. But the Scriptures irm that there is on the part of the Divine Spirit in regene- ion the exertion of a positive and direct influence, anating from Himself, extraneous to the Word, and ectuating all the sanctified impressions which revealed th produces.

9. *In the impartation of regenerating grace the Holy Spirit's with absolute and uncontrollable sovereignty.*—The Holy ost is the great agent in the accomplishment of this work, d in its production acts freely and graciously. The ereignty of the Divine Spirit in this transformation ears from two things.

a. *It is apparent from the nature of the case.* Nothing can deserve the Divine favour but holiness. This is a truism. But regeneration is itself the beginning of holiness in a sinner's soul. Hence it is self-evident that there can be nothing in a sinner's soul antecedently to regeneration that can be to Jehovah an object of complacency or a ground of favour. And hence, that which implants in a man the first germs of genuine holiness must, from the very nature of the case, be an act of the most perfect free favour on the part of God.

b. But we are not left merely to a logical demonstration in this matter. *The Scriptures plainly affirm the same truth.* Of regenerate believers they testify that "they were born, not of blood (not of carnal descent from their parents, as Jews were born Jews), nor of the will of the flesh (not by their own efforts), nor of the will of man (not by the labours of ministers or other servants of the Lord), but of God" (John i. 13). This work is absolutely and entirely the work of the Holy Spirit, so far as the efficient power by which it is brought about is concerned, and is the result, not of the will of man, but of the will of God. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth, so is every one that is born of the Spirit" (John iii. 8). How emphatic this testimony to the uncontrollable sovereignty of the Holy Spirit in the impartation of the divine life!

"The Son quickeneth whom He will" (John v. 21). The Holy Spirit comes as the representative of Jesus, to execute His sovereign will. We may address all the regenerate in those memorable words: "You hath He quickened, who were dead in trespasses and sins" (Ephes. ii. 1).

10. *The regenerating influence of the Spirit are personal and special.* They are a gift peculiar to those who receive them, altogether different from that universal grace, the exercise of which is assumed by some.

11. *Scripture is full of promises of Scripture which teach that we are more or less indebted to the Son of God.* But it would be vain to insist on this. We read that "Christ hath redeemed us from all unrighteousness, that every man that cometh into the world should not perish, but that in those benefits which Christ hath wrought for mankind." We apprehend they extend to all men & angels. The entire world is spared

for the sake of Christ's atonement ; all men derive natural life, with its various endowments, from the Saviour, as the Creator of all things ; by His Providence, as the Sustainer of the universe, they are preserved in being ; He is the Creator and the Actuator of the conscience, which leads men to distinguish right from wrong ; and He is the Giver of that blessed Spirit, by whose inspiration the records of the New Testament were penned for the instruction of all the nations of the earth. There is not a passage in the Holy Scriptures usually quoted by the advocates of universal grace which may not be explained as having reference to some or all of the blessings which we have mentioned. Such an exposition of these portions does no violence to their obvious import, and renders them harmonious with other passages that clearly teach the existence of a personal and special grace.

When a man is truly regenerated, this fact is the result of a peculiar and gracious operation of the Spirit upon his mind, and not of the man's laudable improvement of a universal grace communicated to all men equally. "But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration and renewing of the Holy Ghost ; which He shed on us abundantly through Jesus Christ our Saviour" (Titus iii. 4-6). "We are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein" (Ephes. ii. 10). "So, then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy. Therefore hath He mercy on whom He will have mercy, and whom He will He hardeneth. What if God, willing to show His wrath, and to make His power known, endured with much longsuffering the vessels of wrath fitted to destruction : and that He might make known the riches of His glory on the vessels of mercy, which He had afore prepared unto glory, even us whom He hath called, not of the Jews only, but also of the Gentiles" (Rom. ix. 16-24). Those who perish are fitted (*κατηρτισμένα*) by their own sins for destruction ; those who are saved are made ready for glory by a peculiar and preparatory influence from heaven. The latter are (*σκεύη α προητοίμασεν εις δόξαν*) "vessels which He (God)

prepared beforehand for the glory" to which they are ~~des~~ tined. The doctrine of special grace has its difficulties, ~~but~~ need we be surprised at this? Are our faculties so vast, ~~are~~ our perceptions so comprehensive, have we so thoroughly grasped the whole of truth in its infinite forms and combinations, that we are warranted in making our ability to strip a doctrine of all difficulty the test of its truth or falsehood? Are the evidences of the inspiration of the Bible conclusive? If they are, and if the book proved to be divine teaches the truth of special grace, then our business is to receive it, and wait for further light in the solution of its difficulties. The doctrine is not unreasonable—it is simply in some respects above reason. The analogy of nature and providence seems rather to confirm it. We find that in the economy of Divine Providence Jehovah gives us innumerable illustrations of His special favour to men, altogether irrespectively of their own works. Some are born with vigorous and healthy bodies, others bring disease into the world with them; some are endowed with strong and acute mental powers, others have minds characterized by feebleness and obtuseness; some are brought into existence in the lap of luxury, others in the haunts of poverty; some have every opportunity of polishing their minds, and others are born in the wilderness, among savages, and are surrounded with almost insuperable hindrances to the attainment of the lowliest mental cultivation. And in all these cases the original condition of the individual is quite irrespectively of any conduct of his own, whether good or bad. The volume of Providence contains multitudes of such facts, and if we are to reject the doctrine of special grace BECAUSE it has its difficulties, for the same reason we must reject a special Divine Providence, and, in fact, turn Atheists. Rather let us say with our Great Teacher, as we survey God's free and sovereign grace in regeneration, "Even so, Father, for so it seemed good in Thy sight."

11. *Regeneration is not a gradual but a complete work.*—In this respect it differs from sanctification, which is progressive. Regeneration is the implantation of spiritual life, sanctification is its development, and glorification is its consummation. The moment the heart opens to receive Jesus it is alive unto God. The germ of heaven is in that soul, and glory itself will invest it with no new moral elements.

is made a new creature in Christ Jesus at once ; and as an acorn contains the germ of the oak, and the infant of a full-grown man, so the soul just born from above (*ἀνωθεν*) has in it the seeds of all holiness, and of heaven itself. It is life, and that life must expand into the perfect man in Christ Jesus ! (Ephes. iv. 13.)

12. *The great difficulty in this doctrine, however, yet remains ; we mean the question whether regeneration precedes faith in the Saviour, or faith in the Saviour precedes regeneration, or whether the two are simultaneous ?*—Two things are clear.

First—*That the reception of Christ by the sinner is ascribed a divine influence.* Hence faith is styled “the gift of God” (Ephes. ii. 8), and “a fruit of the Spirit” (Gal. v. 22) ; the heart is opened “to receive Christ” (Acts xvi. 14) ; flesh and blood do not reveal Jesus to the soul, but our Father who is in heaven” (Matt. xvi. 17) ; “God reveals these things unto babes” (Matt. xi. 25) ; “They are spiritually discerned” (1 Cor. ii. 14). But another truth is as early asserted in Holy Scripture, viz. :

Secondly—*That until a man has received the Saviour he has no life in him.* Thus our Lord testified, “Verily, verily, say unto you, except ye eat the flesh and drink the blood of the Son of man, ye have no life in you” (John vi. 53). Until a man by faith receives the sacrifice of Christ, he has no life, not even its first elements, in his soul. There are several other passages which are in the same strain. “To many as received Him, to them gave He power to become the sons of God” (John i. 12). “Ye are all the children of God by faith in Christ Jesus” (Gal. iii. 26). “If a man eat this bread he shall live for ever” (John vi. 51). “He that eateth Me, shall live by Me” (John vi. 57). Thus Christ is emphatically our life, while without faith in Him we have no life.

Here, then, is the difficulty ; if men receive a divine influence in order to believe in Christ, are they not made alive by God by this influence, and are they not consequently regenerated before receiving Christ into the soul ? But if they are regenerated before believing in the Saviour, and if they are to die in this state, they would assuredly go to heaven (no regenerate soul can be lost), and would thus obtain eternal life without having believed in Christ, which is con-

trary to one of the first principles of revelation. Our Lord emphatically says that, except we eat His flesh and drink His blood, we have no life in us.

Besides, regeneration is the implantation of a holy life, and no man can become holy until he has believed in Jesus. "Without faith it is impossible to please God" (Heb. xi. 6). No action can be holy until it is performed under the influence of love to Jehovah; and no sinner can be brought to love the whole character of God, until he has learned to look upon that character as it is revealed in the death of Jesus. "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19). Hence, as no man can love God without faith in Jesus, no man can be holy without faith in Jesus, for love to God is the essential principle of holiness. As, then, without faith in the Saviour, we cannot be holy and cannot please God, it is manifest that without faith we cannot be regenerated.

The explanation of this grave difficulty we apprehend to be simply this: *The influence by which men are awakened and convinced, and made to see their need of Jesus, is only preliminary to regeneration.*—We are not regenerated or made holy until we are reconciled to God by the death of His Son. Then we receive Christ, "who is our life." To those who receive Christ He gives the privilege of becoming instantly the sons of God (John i. 12). We are all the children of God by faith in Christ Jesus (Gal. iii. 26). Faith purifies the heart (Acts xv. 9), overcomes the world (1 John v. 4), and works by love (Gal. v. 6). "Whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1). The preparatory influence, though not regeneration, is absolutely necessary to its production.

Many are awakened by natural conscience who are never converted, and the only decisive evidence that our convictions are of God, is their leading us to a hearty reception of the gospel plan of redemption. Out of Christ there is no salvation (Acts iv. 12); but if men are regenerated who have never been to Christ, they are in a state of salvation without faith in that precious name. The influence by which we are regenerated is the sovereign grace of the Holy Ghost; but the influence by which we are regenerated is one thing, regeneration itself is another. It is confounding the efficacious

ause with the blessed result that has created the difficulty now under consideration. All the elect shall infallibly receive this life, and the influences necessary to its production. None of them shall die in a state of nature, or even in one of mere conviction, but all shall be brought to Christ by faith, shall live in Him (Gal. ii. 20), die in Him (Rev. xiv. 13), sleep in Him (1 Thess. iv. 14), rise in Him (1 Cor. xv. 49), and be for ever with Him (1 Thess. iv. 17). The sovereign influence may extend over a long period of awakening and conviction before it ends in regeneration; while in other cases it may lead the vessel of mercy gently to Christ, almost at the outset. The influences of the Spirit are not regeneration, but are simply the mighty power by which that stupendous work is wrought. In short, we are not regenerated until we believe; and we never believe until led to do so by the gracious and almighty influences of the Eternal Comforter, the glorifier of Christ in the hearts and consciences of men. Thus regeneration is, from beginning to end, the effect of the Spirit's power; though the change is wrought in us at the instant of closing in with the Messiah as the hope of Israel.

There is no evidence of the new birth in the mere dread of hell. The fear of punishment is an instinct of human nature. Many ungodly men are at times most terribly alarmed on account of the prospects lying before them. But, obviously, there is no moral excellence, and, consequently, no evidence of a renewed state of mind, in a mere conviction that the effects of our sins will be ruinous.

Many men who know this well enough persist in hugging the sins which are sinking them to hell. There is no proof of regeneration until we have learned to abhor and forsake sin at the foot of the cross. We must not confound a mere dread of the punishment of sin with the turning of the heart from sin itself. Conviction of sin, even when wrought by the power of the Spirit, is not to be confounded with the new birth, though all the people of God have to pass, more or less deeply, through this preparatory discipline. Some are much more powerfully agitated with these terrors than others, but all alike pass from death unto life, when through grace they believe in Jesus, "to the saving of the soul" (Heb. ix. 39).

We close this chapter with the confession that the regene-

rating grace of the Spirit is undoubtedly a great mystery. The fact of its existence we believe, but the mode of its operation we cannot explain. We receive it as a fact, upon the testimony of revelation and our own consciousness; but we confess our inability to unravel many questions arising out of its existence. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is everyone that is born of the Spirit" (John iii. 8). The influence is real, positive, and direct, notwithstanding its mysteriousness. The unlettered rustic, who is in perfect ignorance of all the physiological phenomena of inspiration and expiration, knows, nevertheless, that he breathes, and that by breathing life is sustained.

CHAPTER IX.

JUSTIFICATION.

WE now approach the consideration of the great question, How shall man be just with God? This is one of the most important topics that can engage our attention. If, like the ancient Jews, "ignorant of God's righteousness, we go about to establish our own righteousness, and will not submit ourselves to the righteousness of God" (Rom. x. 3), we must perish. What then is justification? How is it brought about? And what are its results?

1. *Justification is essentially a judicial or forensic act.*—That justification is a judicial or forensic act, appears from its very nature. Man is responsible to the Almighty Ruler of the universe, and is placed under a system of government by laws and motives. Man is not merely a child in a Father's family, but a subject in a vast empire. He is amenable to laws which have their penal sanctions and their promises. He will have to give an account of himself to God, and by divine laws he will be either justified or condemned. The whole universe is governed by law, in the maintenance of which are involved its order and well-being. If there is to be a salvation for sinners, a free justification, and yet a righteous one, is rendered necessary by their guilt

and responsibility. We cannot get away from law. By it we must be either cursed or blessed. Our acceptance then must be, from the nature of the case, a judicial act. Responsibility lies at the basis of the entire system, both of morals and of redemption.

Besides, *the very terms used in Holy Scripture* to describe this blessed change in a man's standing before God, imply the judicial character of the transaction. We gladly quote the following testimony from the late learned Dr. Pye Smith, to the truth of this affirmation :

"Justification, in the theological sense, is the state of an accountable creature, in which he is regarded by the Omniscient and All-righteous Judge as being free from blame, exempt from punishment, and an object of the divine approbation.

"Bringing down this general definition to the circumstances of fallen man, the justification of a sinner is a judicial act of God, by which He pardons all the sins of the sinner, and regards him as the fit object of complacency and reward.

"A person is said to be justified when he is approved of God as free from the guilt of sin and its deserved punishment, and as having that righteousness belonging to him which entitles to the reward of life." ("President Edwards's Disc. on Justification," First Lines, p. 585.)

That the words which are used in Holy Scripture to describe a sinner's acceptance with God are judicial terms, must be apparent on an impartial examination. The Hebrew verb *קָדַשׁ*, the principal term used in the Old Testament to describe the transaction, has the following force :

In the Kal form 'it means, primarily, to be righteous, to have a just cause in a forensic sense, as in Gen. xxxviii. 26, "She is more just than I," that is, has a more righteous cause : and to gain one's cause, or to be justified, as in Isa. xliii. 9, "Let them bring forth their witnesses that they may be justified," and verse 26, "Let us plead together : declare Thou, that Thou mayest be justified ;" and Isa. xlv. 25, "In the Lord shall all the seed of Israel be justified."

In the Niphal form it means to be declared just or pure, as in Dan. viii. 14, "Then shall the sanctuary be cleansed, i.e., pronounced free from defilement.

In the Piel and Hiphil forms it means to make innocent,

or righteous; and then to justify, to pronounce righteous. In the last sense it is always employed in these forms when a sinner's acceptance before God is the subject of discourse, as for instance in Isa. liii. 11, "By the knowledge of Him shall My righteous servant make many just, for He shall bear their iniquities."

In the Hithpael form it means to justify one's self, or clear one's self from a charge of guilt, as in Gen. xlv. 16, "How shall we clear ourselves?" (See Exod. xxiii. 7; Deut. xxv. 1; 2 Sam. xv. 4; Isa. v. 23; Isa. l. 8.) In all these passages the forensic use of the term is beyond dispute.

And this is the word which the Spirit of all wisdom has employed in the earlier Testament to describe the sinner's acquittal by his Maker; as, for instance, in Isa. liii. 11; Job. xxv. 4; Ps. cxliii. 2; Isa. xliii. 26; Isa. xlv. 25. Nothing is more certain than the forensic sense attaching to the justification of a sinner in the sight of his God in the language of the Old Testament.

In the New Testament the same thing is observable as to the Greek words employed. *Δίκαιος* means just, righteous, conformable to law and rectitude. *Δικαίω* is to esteem, declare, or pronounce a person righteous, or to treat him as righteous. *Δικαίωσις* is the act of constituting, or declaring a person righteous. *Δικαίωμα* means a legal precept, then a legal decision, then an act in harmony with law. *Δικαιοσύνη* describes a state of righteousness, or the method of righteousness or justification. No critic can deny the judicial allusions contained in these words. The phraseology of the New Testament proves that the justification of sinners is a legal act, and that it involves an entire approval of its subjects by the law and justice of the Divine Governor.

2. *If justification be a judicial acceptance of a man by the law and government of God, then it must include, besides the pardon of offences, an imputation of positive righteousness.*

This is apparent from the nature of the case. The law requires not merely an abstinence from evil, but a rendering of active obedience. Its precepts are not all negative; many of them are positive. It does not always say, "Thou shalt not;" it more frequently says, "Thou shalt." Hence, if this law is to declare a man righteous, it must regard him not merely as being without sin, but as possessing an

actual righteousness. To use once more the words of Dr. Pye Smith: "Justification must be understood in a way of exact correspondence with *the law* to which it has reference" ("First Lines," p. 587). "It is manifest, therefore, that in order to the justification of a sinner upon the ground of his necessary and inalienable amenableness to the pure and perfect law of God, he requires not only to be discharged from the penalties incurred by his violations of that law, but to be invested with the rights and claims which God has been pleased to annex to obedience: he needs both absolution of guilt, and a right to eternal happiness" ("First Lines," p. 588).

Accordingly, we find that believers are so blessed. They not only do "not perish, but they have eternal life" (John iii. 15, 16). They are not merely "not condemned, but they have passed from death unto life" (John v. 24). They receive more than the forgiveness of sins, for they have an inheritance among the sanctified (Acts xxvi. 18). "Being justified by faith," they have not merely peace with God, but they rejoice in the hope of glory (Rom. v. 1, 2). They not only escape punishment, but they receive the reward of perfect obedience. "They are made the righteousness of God in Christ" (2 Cor. v. 21). "God imputeth righteousness to them without works" (Rom. iv. 6). "They are accepted in the beloved" (Ephes. i. 6), and are "complete in Him" (Col. ii. 10).

The act of acceptance is but one act, but it partakes of the nature both of pardon and justification. As it is the remission of punishment justly due to the guilty, it is a pardon; and as it is bestowed upon the ground of the perfect work of Jesus, it is a justification. Viewed relatively to our guilt, it is the former; viewed relatively to Christ's righteousness, it is the latter. The act of acceptance is one complete act, including everything necessary to the sinner's investiture with a perfect righteousness in the eye of divine law and justice. This is why we sometimes find justification spoken of as apparently identical with pardon. Thus Paul quotes the language of David in Ps. xxxii. 1, 2: "Blessed is he whose transgression is forgiven, whose sin is covered; blessed is the man unto whom the Lord imputeth not iniquity;" as descriptive of the blessedness of the man unto whom God imputeth right-

cousness without works (Rom. iv. 6, 7, 8). The apostle quotes a passage which speaks of the non-imputation of sin, as descriptive of an imputation of righteousness. From which we learn that the two are inseparably connected, and are indeed but one act of divine mercy. "By the obedience of one, men are made righteous" (Rom. v. 19). Jehovah never falters, never stops half-way, in the acceptance of a believing soul. "He imputes righteousness" as well as "forgives sins." "The free gift comes upon all believers unto justification of life" (Rom. v. 18).

3. *Hence justification can only be bestowed on the ground of a work which meets all the demands of the law to which we are responsible, but which we have broken.*—Justification requires a perfect righteousness as its basis. As God's government is according to truth, it can never justify a man who is not, in the eye of the law, just. As believers are to be not merely forgiven, but justified and invested with a title to heaven, a work must be provided on the ground of which God can thus graciously deal with them without any infraction of the claims of law. An atonement for their guilt, and an obedience of such transcendent worth as to invest them with a positive righteousness, are what they require.

4. *Such a work we have in the holy life and spotless death of the Son of God.*—The career of our Lord was throughout without blemish, and His whole course was run in the character of our surety, mediator, advocate, intercessor, and high priest. He was the representative of others, and all that He did and suffered had a special reference to their interests. (See chapter on the Vicarious Atonement and Obedience of Christ.)

It was this public, official, and representative character which made the righteousness of our Lord communicable by imputation to all who believe in Him. The representative of a noble family may be guilty of high treason, for which his whole house shall suffer. In after generations, another representative of the same house may, by signal services to his country and his king, regain for himself and all his posterity their lost honours. The first Adam ruined us, the second Adam has restored us. Both sustained a representative character.

The righteousness of Christ includes the whole of His

substitutionary work, both in obeying and suffering. "He was obedient unto death" (Phil. ii. 8). He was obedient in all things, and proved the perfection of His righteousness by His patient endurance of the things that He suffered. His work was consummated in His death. When He died, He exclaimed, "It is finished!" He had perfected the work given Him to do. The law could demand no more. Justice was satisfied, and a basis was laid for the pardon and acceptance of all believers. Our curse was borne for us, and all the holy precepts of the law were observed and magnified by our Daysman and Surety.

"He was made sin for us" (2 Cor. v. 21). "He was made a curse for us" (Gal. iii. 13). "He bare our sins in His own body on the tree" (1 Pet. ii. 24). At the same time He "brought in an everlasting righteousness" (Dan. c. 24); and was "the end of the law for righteousness to every one that believeth" (Rom. x. 4).

5. *This substitutionary work is the sole meritorious cause of justification before God.*—We say the sole meritorious cause; for the sovereign and eternal love of God is the primary cause, and a divinely implanted faith the instrumental cause of a sinner's acceptance with God. The merit which deserves heaven for us is in Christ, not in ourselves. "Our very righteousnesses are as filthy rags, and we are altogether as an unclean thing" (Isa. lxiv. 6). But the work of Christ is that which "opens the kingdom of heaven to all believers."

"Christ hath redeemed us from the curse of the law, being made a curse for us. For it is written, cursed is every one that hangeth on a tree; that the blessing of Abraham (justification) might come on the Gentiles through Jesus Christ" (Gal. iii. 13, 14; see from 6 to 14). "Christ Jesus of God made unto us both redemption and righteousness" (1 Cor. i. 30). "God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. For He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. v. 18-21). "The righteousness of God is by faith in Jesus Christ unto all, and upon all them that believe. Being justified freely by His grace through the redemption that is in Christ Jesus" (Rom. iii. 19-24). "Christ was delivered for our offences, and was raised

again for our justification" (Rom. iv. 25). "Being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access into this grace (a state of justification) wherein we stand" (Rom. v. 1, 2). "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. Much more, then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more being reconciled (compare with 2 Cor. v. 19, '*not imputing their trespasses unto them*') we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement" (Rom. v. 8-11). "The gift (justification) by grace, which is by one man, Jesus Christ, hath abounded unto many." "We receive abundance of grace, and of the gift of righteousness, and shall reign in life by one, Jesus Christ." "By the righteousness of one the free gift came upon all men unto justification of life." "By the obedience of one shall many be constituted righteous" (Rom. v. 15-21). "Who is he that condemneth? It is Christ that died" (Rom. viii. 32-34). "Christ is the end of the law for righteousness to every one that believeth" (Rom. x. 4). "In Jesus we have redemption through His blood, the forgiveness of sins" (Ephes. i. 7). "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. iii. 9). "When Jesus had by Himself purged our sins, He sat down on the right hand of the Majesty on high" (Heb. i. 3). "Christ hath loved us, and washed us from our sins in His own blood" (Rev. i. 5). "To Him give all the prophets witness, that through His name (worthiness) whosoever believeth in Him shall receive remission of sins" (Acts x. 43). "By Him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts xiii. 39). "This is the name wherewith He shall be called, Jehovah our righteousness" (Jer. xxiii. 6). "Surely, shall one say, in the Lord have I righteousness" (Isa. xlv. 24). "By the knowledge of Him shall my righteous servant justify many, for He shall bear their iniquities" (Isa. liii. 11).

From these and parallel passages it appears that the righteousness by which the believer is justified before God is not the result of His own obedience, but is a divinely provided worthiness (*δικαιοσύνη θεοῦ*), the work of Christ in His holy life and spotless death.

6. *This vicarious righteousness is by the Father graciously imputed to the justified.*—The righteousness of Christ can never cease to be *de facto* His, nor can it ever become *de facto* ours. The righteousness of Christ is not imparted, but imputed. The sanctification of the Spirit is the imparted righteousness of the saints, but the obedience of the Son of God is their imputed, judicial, and justifying righteousness. The worthiness of the Mediator is graciously imputed to believers, in order to their investiture with complete acceptance in the eye of law and justice.

"Abraham believed God, and it (by metonymy for the object of his faith) was counted (*ἐλογίσθη*, reckoned or imputed) to him for righteousness" (Rom. iv. 3).

"To him that worketh not, but believeth on Him that justifieth the ungodly, his faith (by metonymy for the object of his faith) is counted (*λογίζεται*, reckoned or imputed) for righteousness" (Rom. iv. 5). "God imputeth (*λογίζειται*) righteousness without works. Blessed is the man to whom the Lord will not impute (*λογίσσεται*) sin" (Rom. iv. 6-9). "And therefore it was imputed to Him for righteousness. Now it was not written for His sake alone that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead, who was delivered for our offences, and was," etc. Rom. iv. 22-25). The same verb, *λογίζομαι*, is employed in every instance in this last quotation. It is clearly used in the sense of reckoning or counting to any one, or laying on one's charge, or judicially imputing.

"God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19). "That righteousness might be imputed to them also" (Rom. v. 11).

The verb *λογίζομαι*, which is used in all these passages, is also employed in the following verses in the same judicial sense.

"I pray God that it may not be laid to their charge" (imputed to them) (2 Tim. iv. 16). "He was reckoned

among the transgressors" (Luke xxii. 37). "Shall not His uncircumcision be counted for circumcision?" (Rom. ii. 26.)

Thus the Scriptures teach that the perfect righteousness of Immanuel is by the Eternal Father mercifully reckoned, charged, or imputed to all believers, so as to secure their present, perfect, and everlasting justification at the tribunal of the divine law.

7. *The imputation of this righteousness takes place when a sinner believes with the heart in Jesus Christ as his only Saviour.*—The decree to justify was undoubtedly eternal; but justification itself takes place in time. The order is predestination; effectual calling; justification; and glorification (Rom. viii. 30). All the justified were predestinated to that blessing before the morning stars sang their matins o'er this earth. But justification itself takes place when a man believes. God has eternally determined that all His saints now in the body shall be glorified, but clearly they are not yet glorified.

That justification is not eternal, but an act which transpires in time, is evident. Before believing in Christ, the elect are "children of wrath, even as others" (Ephes. ii. 3). They are in a state of judicial death, and at their justification pass from death unto life (1 John iii. 14).

The first thing of which the Holy Ghost convinces them is their guilt and condemnation by the law; but if they were eternally justified, such convictions would not be according to truth, and the Holy Spirit would be teaching them a lie.

Faith is the medium of our entrance upon the state of justification, because faith unites us vitally and experimentally to Jehovah Jesus, our righteousness. It makes us, in the eye of law and justice, one with Him, so that we become judicially interested in all that He did and suffered. This is the reason why faith itself is said metonymically to justify.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ: (that is, a faith which has Jesus Christ for its object, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law" (Gal. ii. 16). "The righteousness of God which is by faith in Jesus Christ is unto all, and upon all them that believe" (Rom. iii. 22). "With the heart man believeth

unto righteousness" (Rom. x. 10). "Being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1). "Therefore it is of faith, that it might be by grace" (Rom. iv. 16). Its being of faith secures its being of grace, for faith is, in its essential nature, simply a receiving grace. It looks for all in Christ; it partakes of His fulness; it renounces self, and trusts in Immanuel. It becomes in its ultimate influence a practical grace; for as it receives the Lord, who by His spirit is our sanctification, it purifies the heart, overcomes the world, and works by love. Faith itself is not a meritorious work; yet it is the root of all evangelical obedience, inasmuch as by it we first feel the power of that constraining love which is the only acceptable motive. As a justifying grace, faith, without any works of its own, simply believes the testimony which God has borne in His Word to the work and worthiness of His own Son.

8. *Thus, in a sinner's justification, his own works are altogether excluded.*—This is manifest from the nature of the case. Until a man has learned to love God by faith in Christ, he must remain destitute of the primordial elements of true holiness. Without faith He cannot love, and without love his works must be all valueless. And the same thing is affirmed most positively in Holy Writ.

"To him that worketh not (to deserve life), but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. iv. 5). "God imputeth righteousness without works" (Rom. iv. 6). "The free gift is of many offences unto justification" (Rom. v. 16). "Without faith it is impossible to please God" (Heb. xi. 6). "Not by works of righteousness which we have done, but according to His mercy He saved us" (Tit. iii. 5). These passages exclude all our works of every kind, ceremonial and moral: all boasting is set aside. Justification cannot be partly by works and partly by grace. The two methods are invincibly incongruous. "And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, then is it no more grace; otherwise work is no more work" (Rom. xi. 6).

9. *Hence it is clear that among the justified there are no degrees of justification.*—All the justified are equally interested in the one perfect work of Jesus. "This righteousness is

unto all, and upon all them that believe; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by God's grace through the redemption that is in Christ Jesus" (Rom. iii. 22-24). And as all the justified have an equal interest in the righteousness of Immanuel, and as this is the sole meritorious ground of acceptance, they must all be equally justified in God's sight. The popish doctrine of degrees of justification is repugnant to the Scripture testimony on this grand theme. We grow in holiness, or imparted righteousness, but not in imputed righteousness. The work of Christ is ever the same, and in this all believers stand perfect in the eye of God. They are "complete in Christ" (Col. ii. 10); "perfected for ever by His one suffering" (Heb. x. 14); and have by Him access unto this grace (of justification) wherein they stand (Rom. v. 1, 2).

10. *The ground on which this whole transaction rests is that constitution of divine mercy by which the Eternal Son made our Mediator, Advocate, Intercessor, and Surety.*—Infidels laugh at the whole plan of justification by the righteousness of another, as contrary to nature and reason. We admit that this method is above nature and reason: we deny that it is contrary to them. Surely no mere mortal will dare say that human notions of what is reasonable must be the rule of the divine procedure in such a case as the one before us. May there not be reasons why, in this case, righteousness should be by the obedience and worthiness of another? And may not this arrangement be infinitely worthy of Jehovah? What have we to show to the contrary? we really know the nature and the reason of this profound theme?

It is sufficient for us to know that Jehovah has instituted a gracious constitution by which the worthiness of His own Son is imputed to all believers. The *ultimate* ground of this constitution is His own sovereign will and pleasure. But other reasons may be assigned, such as:—

a. *The infinite fitness of our Lord to occupy such a position.*—"It hath pleased the Father that in Him (Jesus) should *all* fulness dwell" (Col. i. 19). "It became Him (the Father) in bringing many sons unto glory, to make the Captain of their salvation perfect (as a justifier) through sufferings" (Heb. ii. 10). These passages declare the infinite fitness

of this method of saving the guilty. The arrangement is in every respect worthy of its Divine Author, and Jesus is in all points qualified to be the Justifier and Saviour of the lost.

b. The consequent adaptedness of the righteousness of Christ to be the ground of the justification of others.—Were our Lord a mere creature, the case would be vastly different; His obedience would then be simply sufficient to justify Himself. But He was "God over all: blessed for evermore" (Rom. ix. 5). He was above all law, except that of His own nature and attributes, and voluntarily became a man that He might put Himself "under the law" (Gal. iv. 4) which we had broken, and might thus work out an everlasting righteousness for our justification. This voluntary and deliberate subjection of Himself to law for us renders the Saviour's obedience perfectly unique in its character, and is one reason of its imputability. At the same time the peculiar constitution of our Lord's person stamps an infinite dignity upon all that He did and suffered. Thus His righteousness is so transcendently glorious and meritorious as to deserve for all believers a full justification before God. His obedience stands alone in the annals of the universe; hence, to argue from the laws which regulate the worthiness of ordinary moral agents, to the meritoriousness of the Redeemer's work, is both unscriptural and absurd.

c. The glory which this gracious constitution reflects upon Jehovah's character and law.—It magnifies His whole character; it reconciles all the divine perfections to man's salvation; it harmonizes apparently discordant claims in the one grand act of "justifying the ungodly" (Rom. iv. 5) it declares God's righteousness in the remission of sins, so that when He is most merciful He is most just (Rom. iii. 25). The Universal Judge is "just, and yet the justifier of those who believe in Jesus" (Rom. iii. 26). This merciful constitution magnifies the law and makes it honourable; for assuredly that divine rule receives more glory from the life and sufferings of the Incarnate Word, than it could have had from the universal obedience of a sinless world, or the wholesale destruction of a rebellious one. The thunders of Sinai never rolled with such majesty as they did on Calvary.

d. The adaptation of such a constitution to our necessities.—From the hour of the Fall it became a universal truth,

applicable to all sinful men, that "by the deeds of the law (any law, natural or revealed) there shall no flesh be justified" (Rom. iii. 20). "The wages of sin are death" (Rom. vi. 23). "Whosoever offends in one point is guilty of the whole law" (Jas. ii. 10). Hence if souls were to be saved at all, it could only be by such a merciful constitution as the gospel reveals. "When we were yet without strength (unable to make any adequate atonement for our sins), in due time Christ died for the ungodly" (Rom. v. 6). Our necessity was God's opportunity. Unitarian theology always seeks to soften down the rigour of the divine law, and delights in talking about God's willingness to forgive His "frail children" on repentance, and without the sacrifice of any substitute. The late judicious Andrew Fuller has, however, annihilated this miserable system in his "Calvinistic and Socinian Systems Compared." We give one or two of his admirable sayings:—"If repentance and sincere obedience be all that ought to be required of men in their present state, then the law ought to be so framed, and allowance to be made by it for error and imperfection. But then it would follow, that where men do repent, and are sincere, there are no errors and imperfections to be allowed for. Errors and imperfections imply a law from which they are deviations; but if we be under no law, except one that allows for deviations, then we are as holy as we ought to be, and need no forgiveness" ("Complete Works," p. 64).

"To relax a bad law would indeed have a good effect, and to abrogate it would have a better; but not so respecting a good one. If the divine law be what the Scriptures say it is, 'holy, just, and good' (Rom. vii. 12), to relax it in the precept, or even to mitigate the penalty, without some expedient to secure its honour, must be subversive of good order, and the scheme which pleads for such relaxation must be unfavourable to holiness, justice, and goodness" (*Ibid.*, p. 65).

e. The union existing between Christ and His people.—Dr. Pye Smith has the following excellent observations on this point:—

"It is also necessary that such a Deliverer should have a relation of union and property with those on whose behalf His righteousness shall be accepted, which shall furnish a just and reasonable ground for the imputation of His

merit to them; in other words, for their being equally interested in it."

"Admitting those conditions in the case supposed, it would follow that the intervention of this perfect and infinitely meritorious righteousness, wrought by a Divine Person who had at the same time a conjunction of rightful interest and property with those on whose behalf He thus mediates, would not be an arbitrary, irrational, blind, undistinguishing measure; but would be an arrangement founded on reason and nature, analogous to many obvious facts in the natural government of God, conducted by wisdom and equity, and effective of the most excellent and desirable purposes" ("First Lines," p. 596).

Such appear to us to be the grounds on which, as well as on the good pleasure of God, this merciful constitution rests.

II. *Justification is an act of free grace.*—It is objected to the evangelical system that "it allows no scope for the exercise of free mercy in the pardon of a sinner, inasmuch as the law is supposed to have all its demands met by our Substitute, and in such a case salvation must be a simple act of justice." This objection results from a one-sided view of the question. Undoubtedly, God is just in justifying the ungodly, and faithful and just in pardoning our sins. But He is at the same time infinitely merciful in the transaction. His justice is seen in the fact that Jesus was made "sin" and "a curse" for us; but His mercy also appears in every step of the wondrous story; in the gift of His only begotten Son; in the imputation of our sin to our Substitute; in bringing us to trust in the gospel righteousness which once we despised; in imputing that righteousness to us for our justification; and in accepting us without any work of our own of any kind, on the ground of that vicarious obedience. Thus, in the acceptance of a sinner, "mercy and truth meet together, righteousness and peace kiss each other." To us it is from beginning to end an act of free grace; to our Divine Lord it is the just recompense of His labour and sorrow. Our salvation is "the joy that was set before Him." In our justification and sanctification "He sees of the travail of His soul, and is satisfied." The graciousness of a sinner's justification is repeatedly asserted in the Holy Volume.

"Not by works of righteousness which we have done, but

according to His mercy, He saved us" (Tit. iii. 5). "That at being justified by His grace, we should be made heirs according to the hope of eternal life" (Tit. iii. 7). "Being justified freely by His grace, through the redemption that is in Christ Jesus" (Rom. iii. 24). "That as sin hath reigned unto death, even so might grace reign, through righteousness unto eternal life by Jesus Christ our Lord" (Rom. v. 21). Thus, throughout, "grace reigns," though it is "through righteousness."

12. *Justification is inseparably associated with sanctification.*—Christ comes to us with the blessing of justification in His right hand, and that of sanctification in His left, and He never bestows the one without conferring the other. The faith which instrumentally justifies, also instrumentally sanctifies. "It purifies the heart;" "it overcomes the world;" "it works by love." Our good works are not the ground of our acceptance with God, but they are its necessary fruit and evidence. The man who is living in sin "has neither part nor lot in the matter."

This is the true reconciliation of Paul and James. The two apostles are viewing the same doctrine from different stand-points. Paul reasons most commonly and most earnestly with the legal Judaizing teachers of his day, for they were to him the greatest source of annoyance in his sphere of labour among the Gentiles. James expostulates with the Antinomians of that period, and dwells almost exclusively upon the practical aspect of the great question. Most of our modern controversies are as old as human thought. The scope of the difficult passage in James may be given in the following free paraphrase:—

"What doth it profit, my brethren, though a man say he hath faith, and have not works? Can (such a) faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, 'Depart in peace, be ye warmed and filled,' but give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone.

"Yea, a (good) man may speak (thus to every such licentious professor). Thou (sayest that thou) hast faith, but I have works (too); show me thy faith without thy works (if thou pleasest); but I will show thee my faith by my works.

Thou believest that there is one God : thou doest well ! (yet) the devils also believe and tremble !

"But wilt thou know, O vain man, that (a) faith without works is dead ? Was not Abraham our father justified by (a faith with) works, when he had offered Isaac his son upon the altar ? Seest thou how faith wrought with his works, and by works was faith made perfect (in its evidence) ? And the Scripture was (afresh) fulfilled, which saith, ' Abraham believed God, and it was imputed unto him for righteousness ; and he was called the friend of God.' Ye see, then, how that by (a faith which hath) works a man is justified, and not by a faith which stands alone. Likewise, also, was not Rahab, the harlot, justified by (a faith with) works, when she had received the messengers, and had sent them out another way ? For as the body without the spirit is dead, so (a) faith (which is) without works is dead also."

The style of James is essentially abrupt, rugged, and sententious. He never stops to explain matters which are self-evident. His meaning clearly is, that the man who pretends to have justifying faith, but is at the same time living in sin, is a knave and a cheat. Great amplification, or very full definitions of terms, he gives us not ; but the point at which, by the inspiring Spirit, he aims, is manifest enough.

CHAPTER X.

ADOPTION.

THE Scriptures represent the saved as being the adopted children of God. Adoption into the family of Jehovah is a privilege which all believers enjoy in this life, and in which they will be eternally confirmed in the life to come. But what is adoption ? And what are its privileges ?

1. *Adoption can scarcely be called a distinct blessing from regeneration.*—The two are inseparably connected, and in fact may be called the same act of divine mercy viewed under different aspects. Regeneration describes the change of nature involved in the transition from the world into the family of God ; and adoption, the change of position and relationship which it produces. The former refers to the

inward and spiritual transformation enjoyed; the latter the filial rights and privileges thence accruing. The one points to character, the other to status. The moment a man is born again by the sovereign grace of God's Spirit, he passes from death unto life, and is invested with all the privileges and expectations of a son of God. As soon as he becomes a child he is "an heir of God, a joint heir with Jesus Christ" (Rom. viii. 17). Still, as the Spirit of all Wisdom has revealed, distinctly and specially, this aspect of the change in the position of a saved man, it becomes us not to pass it over without full examination.

2. *Adoption, like every other new covenant blessing, is the result of the Father's eternal and sovereign purpose.*—This is emphatically affirmed in the following memorable passage: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us, etc.; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved" (Ephes. i. 3-6).

This testimony to the eternity and sovereignty of Jehovah's purpose to adopt stands resplendent with its own light. Yes, verily, the counsel of God, in accordance with which the elect are, in the fulness of time, translated into the family of the holy and the saved, is older than this earth or the morning stars; and as sovereign as the fiat which said, Let there be light, and there was light. It is "to the praise of His glorious grace!"

3. *Adoption is the fruit of the redeeming work of our Lord.*—For, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. iv. 4, 5). Christ came to open a channel through which this blessing might be conferred upon the elect, consistently with the character and law of God; to redeem us to the possession of "the adoption of sons." By His incarnation, obedience, and death, He became the Spiritual Head of this family. He thus earned the right to impart the blessing of adoption to all who become vitally one with Himself by faith. He is the model of the whole household of believers. "For whom Jehovah did foreknow, he also did predestinate to be conformed to the

image of His Son, that He might be the first-born (chief *πρωτότοκος*) among many brethren" (Rom. viii. 29). All the members of this family are to bear the image of their elder brother.

"Of (*ἐξ*, in English we should say, 'after') our Lord Jesus Christ the whole family in heaven and earth is named" (Ephes. iii. 15). All believers in heaven and on earth are called after the name of their glorious Head. They are Christians, because they belong to Christ, are conformed to His likeness, and dedicated to His glory.

4. Hence, *adoption takes place at the moment when, by a faith which the Holy Spirit has produced, the sinner embraces Christ*.—Adoption itself is an act, not a decree, and cannot properly be said to be eternal. We might as well say that the elect are eternally regenerated, as that they were eternally adopted. The purpose to adopt was, as we have seen, eternal; adoption itself takes place when the soul receives Christ by faith. We receive it, and all other spiritual blessings, when we embrace Him. These blessings are that all-sufficient fulness which it hath pleased the Father should 'dwell in Him' (Col. i. 19). "To as many as received Him, to them gave He power (*ἐξουσία*, right) to become (*γίνεσθαι*) the sons of God" (John i. 12). "Ye are all the children of God by (*διὰ*) faith in Christ Jesus" (Gal. iii. 26). Whosoever believeth that Jesus is the Christ is born of God" (1 John v. 1). "If the Son make you free, ye shall be free indeed" (John viii. 36).

Some good men confound predestination with adoption. This has led them to speak of the latter as eternal. But manifestly the two are distinct blessings. The one is the cause, the other the effect. The one is a purpose, the other an act. "We were predestined unto (*εἰς*) the adoption of sons," chosen to receive the blessing: but the blessing is Christ, and is actually enjoyed, when we flee to Him for salvation.

5. *Adoption is, strictly speaking, a forensic term, derived from the usages of ancient nations*.—The act was a legal one. It was always solemnly ratified. By it a person born in one family was removed into another, and was invested with all the rights and privileges. This was the case when the adoption was complete. "The term itself is well defined, and the act described in the literal signification of the Greek

word. It is the placing as a son of one who is not so by birth" (Kitto's Cyclo. vol. i. 73). "The allusions in the New Testament are mostly to practices of adoption which then existed among the Greeks and Romans, and rather to the latter than to the former; for, among the more highly civilized Greeks adoption was less frequent than among the Romans" (*Ibid.* p. 73). The children of God are by nature the children of wrath, even as others. But adopting grace removes them from Satan's family, and puts them into the household of the Saviour. They are "delivered from the power of darkness, and are translated into the kingdom of God's dear Son" (Col. i. 13). They are permitted to "become" the sons of God (John i. 12). They have this stupendous proof of love bestowed upon them, "that they should be called the sons of God" (1 John iii. 1). And this change is solemnly ratified both in heaven and on earth. The holy law of God, and His divine perfections, approve of the transaction, for they are infinitely glorified by the redemption through which we "receive the adoption of sons." (See Gal. iv. 4, 5.) All legal impediments in the way of this act of sovereign favour were removed when the Saviour exclaimed, "It is finished!" bowed His head, and died.

6. *Adoption is proved by the possession of the Spirit of adoption.*—All the adopted sons and daughters of God possess, more or less fully, this spirit. By the spirit of adoption we understand the Holy Spirit of God witnessing in the souls of believers to the reality of their sonship. HE is the Spirit of adoption, because He produces a filial spirit in us, and teaches us to cry, Abba, Father. "No one can say that Jesus is the Lord but by the Holy Ghost" (1 Cor. xii. 3); and hence, no one can call God a covenant God and Father in Christ but by the same spirit. He traces upon our characters the features of the divine image; inspires us with a childlike confidence, and a filial reverence and love; and enables us to realize the glorious fact of our translation into Jehovah's redeemed family. Hence, in His gracious operations upon the souls of believers, the Holy Spirit is emphatically a Spirit of adoption. This will appear more fully in our next chapter on SANCTIFICATION.

The Holy Spirit, as the Spirit of adoption, is thus described: "For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of

adage again to fear ; but ye have received the Spirit of adoption, whereby we cry, Abba, Father ! The Spirit Himself beareth witness with our spirit, that we are the children of God " (Rom. viii. 14-16). From this passage we learn, that those who are delivered from legal bondage, and are led by the blessed Spirit into the paths of holy obedience and intimate communion with God, have in these facts an evidence of their sonship with which their enlightened consciousness is satisfied. And there is in these words, too, a useful reference to the fact, that this privilege is not confined to the men of any particular nation, but is enjoyed by believers in every region under heaven. " We cry, Abba, ~~the~~ the lengthened form of the Hebrew אבא, Pater" ~~the~~ the Greek word for father) :—that is, both Jew and Gentile are privileged thus to address their God. In every language and dialect Jehovah is worshipped by this appellation. Our Lord Himself used this reiteration of the word in the language of the Jew and the Greek in His agony in the Garden (see Mark xiv. 36) ; " Abba, Pater, all things are possible unto thee," etc. Thus, as the Redeemer both of Jew and the Greek, He addressed " His God and our Father ; His Father and our Father " (John xx. 17), in the language of both.

Because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father " (Gal. iv. 6). This passage is sometimes quoted to prove the eternity of adoption. Obviously, however, it teaches no such doctrine. It simply affirms that, because the believers in Galatia were sons of God, therefore they possessed the spirit of adoption. The clause, " because ye are sons," says nothing as to how they had become so. It merely refers to the fact, without explaining how it had been brought to pass. But the context settles that point, for it informs us that the Galatian Christians had received the adoption of sons through the redeeming work of the Lord Jesus Christ. And, in the preceding chapter, the Apostle positively affirms, " Ye are all children of God by (διὰ) faith in Christ Jesus " (Gal. iii. 26).

When we receive the Saviour, we obtain this glorious privilege, to become the sons of God (John i. 12).

Adoption is attended with the enjoyment of many and important privileges.—All the adopted sons and daughters of Jehovah enjoy the following blessings :

a. Intimate relationship to God.—The relationship which they sustain to Jehovah is nearer than that which results from creation. As men, all human beings "have one Father" (Mal. ii. 10), and are "the offspring of God" (Acts xvii. 29). But the paternal relation which Jehovah sustains to believers in Christ is peculiar and special. They are brought nearer to God than even the angels of heaven (Rev. v. 11). This adoption is a more glorious one than that to which the Jewish people, as such, were admitted, "who are Israelites, and to whom pertaineth the adoption" (Rom. ix. 4); that is, a national separation to the enjoyment of a peculiar relationship to God. Evangelical adoption is a relation which is "NOT of blood," that is, not of carnal descent from certain parents (John i. 13). It is one of the blessings which the Son of God imparts to all who are vitally one with Him.

b. The richest enjoyment of the divine favour.—None of God's creatures are so blessed as His adopted children of the human race. In a transport of holy amazement at the exuberance of the divine goodness to such ransomed rebels, the beloved Apostle exclaims, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved! now are we the sons of God, and it doth not yet appear what we shall be" (1 John iii. 1, 2). The Almighty Himself speaks of such persons as being the jewels of the universe. "They shall be mine, saith the Lord of hosts, in that day when I make up My jewels" (or special treasure) (Mal. iii. 17). On them their Heavenly Father heaps tokens of His peculiar favour. He feeds them by His own hand. He guides them by His counsel. He teaches them by His Spirit. He guards them by His power. Angels minister to them, and all things are made to work together for their good.

c. Constant access to their Father's presence.—"Through Jesus they all have access by one Spirit unto the Father" (Ephes. ii. 18). They cry Abba, Father, in their approaches to the Eternal throne. They draw near as "dear children." "They have boldness and access with confidence by the faith of Jesus" (Ephes. iii. 12). They may at all times "come boldly unto the throne of grace" (Heb. iv. 16). They can unbosom themselves without reserve at their Father's feet. The thorn which rankles

most secretly and deeply in their breasts they can expose before His eye. A Father's love casts out fear, and makes them bold.

d. Conformity to the image of God in Christ. It is the privilege of all Jehovah's children to be made like their Father. "For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that He might be the first-born among many brethren" (Rom. iii. 29). But the Son is the brightness of the Father's glory, and the express image of His person (Heb. i. 3). Hence, in being conformed to the image of the Son, we bear the likeness of the Father. This image is seen even now. For "whosoever is born of God doth not commit sin; for His seed remaineth in him, and he cannot sin, because he is born of God" (1 John iii. 9). But the believer's conformity to God in this life is only imperfect, and "it doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him as He is" (1 John iii. 2). In his final state the saint's assimilation to Christ shall extend to the body as well as to the soul. Hence we "who now possess the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. viii. 23), when "our vile bodies shall be changed and fashioned like unto Christ's glorified body" (Phil. iii. 21). And then the manifestation of the adoption will be complete, and both elements of our redeemed humanity will be assimilated to the humanity of our Lord.

"In Rom. viii. 23, *υιοθεσίαν ἀπεκδεχόμενοι*, 'anxiously waiting for the adoption,' the former word (*υιοθεσίαν*, adoption) appears to be used in a sense different from that which it bears in verse 15, and to signify the consummation of the adoption there mentioned; in which point of view it is conceived to apply to the twofold ceremony among the Romans. The first was the private act between the parties; and if the person to be adopted was not already the slave of the adopter, this private transaction involved the purchase of him from his parents when practicable. In this manner Caius and Lucius were purchased from their father Agrippa before their adoption by Augustus. The other was the public acknowledgment of that act on the part of the adopter, when the adopted person was solemnly avowed and declared to be

his son. The peculiar force and propriety of such an allusion in an Epistle to the Romans must be very evident" (Kitto's "Bib. Cyclo.," vol. i. p. 75).

e. The heirship of a glorious inheritance.—All God's adopted children are His heirs. For if we are "children, then heirs; heirs of God, and joint heirs with Christ" (Rom. viii. 17). The only right of primogeniture in the family of the redeemed is that which makes the Saviour, the first-born (chief) among many brethren, the heir of all the blessings of grace and salvation, and the whole Church "joint heirs with Him" of this ample possession. The Head of the family inherits the kingdom, and every member of the family inherits in Him. "All things are theirs—for they are Christ's, and Christ is God's" (1 Cor. iii. 21-23). "In Christ Jesus they have obtained an inheritance" (Ephes. i. 11). And having this inheritance settled upon all and each of them, those who are still in the body are being made "MEET to be partakers of the inheritance which the saints in light have already received" (Col. i. 12). It is but one family, whether its members be found in heaven or on earth (Ephes. iii. 15). The inheritance is the property of every one of them, whether they are actually in possession, or are waiting to hear their Elder Brother's voice say, "Enter ye into the joy of your Lord!" They are all "begotten again, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for them" (1 Pet. i. 4).

CHAPTER XI.

SANCTIFICATION.

NEXT in order of development stands the blessing of sanctification.

1. *By sanctification is meant, either the efficient power by which believers are made holy, or the state of being holy.*—In the former sense it is used metaphorically, the cause being put for the effect; in the latter, it represents the condition which the grace of God, the cause, produces. It is in the latter sense that the word is most commonly employed in Holy Scripture, and that we shall use it in this chapter.

the radical idea conveyed by the terms used both in the Old and New Testaments to describe this blessing, is that of *removal from common use to some divine purpose*. Thus, the Levites were sanctified (set apart) to be priests, and all the vessels and utensils of the temple worship were holy to the Lord. And thus, too, the Mediator sanctified (consecrated) Himself to be the propitiation for our sins (Rom. vii. 19). Sanctification is primarily dedication to God's service. As applied to man, however, the term must be understood consistently with his intelligence, reasonability, and natural depravity. In such a case it evidently describes a moral change, by which all the faculties of the soul and all the bodily powers are purified. This total assimilation of the mind, character, and life to God's will and image, is what we mean by sanctification. "being renewed in the spirit of our minds" (Ephes. i. 3); "yielding our members servants to righteousness and holiness" (Rom. vi. 19); "being made free from sin, and being servants to God, and having our fruit unto holiness and the end everlasting life" (Rom. vi. 22). The holiness of moral agents is the conformity of their hearts, their character, and their conduct to the law of God's Maker; and sanctification is the production of this conformity. "For this is the will of God, even their sanctification;" "and God hath not called us unto uncleanness, but unto holiness" (1 Thess. iv. 3, 7). The holiness of God is the reason why we ought to be pure. "Be ye holy for I am holy" (1 Pet. i. 16). And it is the pattern to our holiness should be conformed. "Be ye therefore holy, even as your Father who is in heaven is perfect" (1 Pet. i. 16). "As He who hath called you is holy, so be ye in all manner of conversation" (1 Pet. i. 15). Thus the infinite purity of Jehovah's character is both the motive and the rule of our sanctification.

Sanctification is a fruit of the Father's sovereign and eternal purpose in election.—To this truth the Apostle of the Gentiles bears the following decisive testimony: "God from the beginning chosen you to salvation through faith in the Son of God, and belief of the truth" (2 Thess. i. 9).

From which we learn that all means necessary to our sanctification by the Spirit included, are as much of divine purpose as salvation itself. The apostle of the

the circumcision holds the same language: "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ" (1 Pet. i. 2). The highway to heaven is a way of holiness, and all the elect are chosen to reach that happy land by this royal road.

3. *Sanctification is secured by the Mediatorial work of Jesus.*—It is in allusion to this fact that the apostle says, "Christ is of God made unto us wisdom and sanctification" (1 Cor. i. 30), as well as righteousness and redemption. The wisdom which enlightens, and the sanctification which purifies, we receive from Jesus, as really as the righteousness which justifies, and the final redemption which we shall enjoy at the day of resurrection and perfected glory. It is, however, absurd to talk of sanctification as being imputed. Moral qualities cannot, in the nature of things, be imputed. We might as well speak of imputed wisdom as of imputed sanctification. The judicial righteousness which justifies us before God is Christ's own righteousness, which is graciously reckoned to us; but the sanctification which renews our natures, and makes us morally meet for heaven, is manifestly a change wrought in us.

Sanctification is of the Saviour, because the coming of the sanctifying Spirit is a blessed result of His atonement and intercession. Until the work of the Son was finished, the Spirit could not come in the plenitude of His gracious influences (John vii. 39; xvi. 7). The intercession of the Lord Jesus Christ in heaven is a continued pledge of the presence of the Comforter with the Church on earth (John xiv. 16, 17). Hence the sanctifying spirit is emphatically "the Spirit of Christ" (Rom. viii. 9).

4. *Sanctification is the special work of the Holy Spirit.*—As He produces the first germ of the divine life in the soul of man, so He develops and matures it. He watches over the trees of righteousness which He hath planted, that no storm may tear them up by the roots, but that they may still bring forth fruit in old age (Ps. xcii. 12-15). As He begins the work, so He carries it on until the day of Jesus Christ (Phil. i. 6). Hence sanctification is emphatically styled the "sanctification of the Spirit." (See 1 Pet. i. 2; 2 Thess. ii. 13.) All the graces which unitedly compose the Christian character are the "fruits of the Spirit" (Gal. v. 22). It is

'through the Spirit that believers do mortify the deeds of the body" (Rom. viii. 13). All the sons of God are led by the Holy Spirit into the paths of a blessed experience and a holy life; for, "as many as are led by the Spirit of God, they are the sons of God" (Rom. viii. 14). Thus, throughout, sanctification is His glorious work.

5. *Sanctification is promoted by the use of appropriate means.* Foremost among these stands the word of God, with its holy doctrines, its sublime promises, its gracious revelations, its pure precepts, its stimulating examples, and its constraining motives. "By these (instrumentally) we become partakers of the divine nature" (2 Pet. i. 4). We are to "desire the sincere milk of the word, that we may grow hereby" (1 Pet. ii. 2). Jesus prayed that we might be sanctified by God's truth (John xvii. 17). That truth is adapted to promote our growth in the divine life, and it is actually employed by the Eternal Comforter to accomplish this gracious end. It is "the word of His grace, which is able instrumentally) to build us up, and to give us an inheritance among all them who are sanctified" (Acts xx. 32).

In addition, there are all the other means of grace, both public and private, which are so many golden pipes to convey the oil of divine influence into the Christian's lamp. The communion of saints and the fellowship of the Church are important auxiliaries in this good work. It is those "who are planted in the house of the Lord, that flourish in the courts of our God" (Ps. xcii. 13). We are "not to forsake the assembling of ourselves together as the manner of some" (Heb. x. 25).

Besides, there are all the leadings of a wise and gracious providence, and especially the discipline of affliction. By these the Spirit of God works, weaning us from our follies and confirming us in our love of righteousness and truth. Sanctified sorrow is an instrument for good, with which we must not dispense. Tears are often means of grace. Hence, "we must through much tribulation enter the kingdom" (Acts xiv. 22). "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17). Our mansions in light are ready for us, and have been so from the foundation of the world (Matt. xxv. 34), but we are not yet ripened for them; and by the discipline of trial this desirable consummation is

advanced. The thorns of the wilderness fit us, through grace, for the Canaan of rest.

6. *Sanctification is to be distinguished from regeneration, from conversion, and from justification.*—This distinction was never more clearly and forcibly put than in the following passage :

“*Regeneration* is the producing of the inward principle of religion, *i.e.*, the spiritual life; *conversion* is the first acting; *sanctification*, the continuance, activity, and health of that life.

“*Justification* respects the state of the soul, with regard to the law and judicial decisions of God and the Eternal Judge. *Sanctification* respects the conscious principles which govern the practical determinations of the mind. Justification is an act which takes place once and indefinitely, and is incapable of addition or diminution. Sanctification is a state progressive, and admitting of degrees. Justification is an act of divine benevolence in union with justice, grounded on the mediation of the Lord Jesus Christ. Sanctification is a work of divine power upon the rational susceptibilities. Justification is an act performed for us; sanctification an operation performed in us. Justification constitutes the right to blessedness; sanctification is the process of qualifying for it. All believers are fully, equally, and for ever justified; but their sanctification exists in a very unequal diversity of form and degree” (Dr. Pye Smith’s “First Lines,” p. 604). Would that all our modern theologians were as clear on these great matters as was the venerable writer of this passage !

7. *Sanctification is a progressive work.*—It admits of growth. To this important aspect of this blessed change the Scriptures bear full and decisive testimony. They inform us that the “path of the just is as the shining light, which shineth more and more unto the perfect day” (Prov. iv. 18). “He that hath clean hands shall wax stronger and stronger” (Job xvii. 9). “We are changed into the same image (that of Christ), from glory to glory (from a lesser to a greater degree of resemblance), even as by the Spirit of the Lord” (2 Cor. iii. 18). “Every branch that beareth fruit He purgeth it, that it may bring forth more fruit” (John xv. 2). “Believers grow up into Christ” (Ephes. iv. 15).

Hence all professors are exhorted to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. iii. 18), and to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1).

Moreover, all the figures which are used to describe the Christian's course convey the idea of advancement. It is compared to the growth of the human body. Believers are, first, babes ; then, young men ; and then, fathers in Christ (1 John ii. 12-14). The grace in their hearts is like leaven, which works until the whole mass is leavened (Matt. xiii. 33). It is like the growth of a seed, first the blade, then the ear, then the full corn in the ear (Mark iv. 26-29). It is a race which the saint has to run with patience (Heb. xii. 1, 2). Now all these figures, and others of a similar character, imply that the divine life in the human soul is capable of growth. The germ of a complete life is infused at regeneration ; the gradual development of that germ is evolved in a progressive sanctification.

Christians are said to grow in the particular graces which compose the character of the man of God ; as, for instance, in faith (2 Thess. i. 3), in love (Phil. i. 9), and in all good works (Heb. x. 24). They are thus exhorted, "Giving all diligence, add to your faith virtue, and to virtue, knowledge ; and to knowledge, temperance ; and to temperance, patience ; and to patience, godliness ; and to godliness, brotherly kindness ; and to brotherly kindness, charity" (2 Pet. i. 5-7).

And such representations of the divine life agree with the philosophy of the human mind and character ; for all mental habits are strengthened by exercise. Dispositions of mind, whether good or bad, are rendered more mighty in their influence by repeated indulgence. He who walks with God will become more like God ; and the habitual cherishing of devout and holy affections, tastes, and habits, will make them more vigorous.

The fact that sanctification is a growth proves that it is not imputed. Were it imputed it would be complete at once ; but the fact of its progressiveness shows that it is an inward change wrought in us.

8. *Sanctification extends, even in this life, to the whole nature and character.*—It is the sanctification, that is to say,

of the entire man in all his powers of body and soul. influences "the whole spirit, soul, and body" (1 Thess. v. 23). It affects the heart (1 Thess. iii. 13); it consecrates the body (Rom. xii. 1); and it renews the mind (Rom. xii. 2). The Holy Spirit does not sanctify a mere fraction of the man, but the whole man. The sanctification of believers is complete one as to its extent, though in this life imperfect in its degree.

It weans a man from the love of every sin. It "crucifies our old man with Christ, that the (whole) body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi. 6). It puts off the old man with its corrupt deceitful lusts (Ephes. iv. 22). It crucifies the flesh with all its affections and lusts (Gal. v. 24). It cuts off the easily-besetting sin which is dear to our corrupt nature as a right arm or a right eye (Matt. v. 29, 30). Sanctification includes deliverance from the tyranny of every sin, for no sin shall have dominion over those who are not under the law, but under grace (Rom. vi. 14). *It produces a love of all holiness.* It teaches a man to "esteem all God's precepts concerning all things to be right" (Ps. cxix. 128), and to have a practical regard to every one of them (Ps. cxix. 6). It makes us alive unto God (Rom. vi. 11). Not only are all the sanctified "made free from (the power of) sin, but they become servants to God, and have their fruit unto holiness" (Rom. vi. 22). It does not simply put off the old man, but "it renews us in the entire spirit of our minds, and puts on the new man, which is created after the divine image, in righteousness and true holiness" (Ephes. iv. 23, 24).

Thus sanctification is a complete work, extending to all our faculties, to the renunciation of every sin, and to the pursuit of every virtue.

This, however, is a very different thing from *sinless perfection*, which cannot be predicated of any believer until the moment when he lays down the body of sin and death, and by a final exertion of the power of God's Spirit is expurgated from the last remains of indwelling corruption. He must be made perfectly holy before admission into heaven, for "nothing can enter there which defileth" (Rev. xxi. 27). But as long as he carries about the body of sin and death, he will groan, being burdened (2 Cor. v. 4). At the moment, then, when the ransomed spirit leaves the body, it

takes its final plunge in the fountain opened for sin and uncleanness, and arises without fault to stand before the throne (Rev. xiv. 5). The robes of the Christian's character will then be washed, and made perfectly and for ever white in the blood of the Lamb (Rev. vii. 14). The death of the body will, by the Holy Spirit's power, perfect the Christian's better life. Now, "the flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other, so that we cannot do the things that we would" (Gal. v. 17). "If we (believers) say that we have no sin, we deceive ourselves, and the truth is not in us" (1 John i. 8). For "there is not (even) a just man upon the earth who doeth good, and sinneth not" (Eccles. vii. 20). Well, then, may we exclaim with the Psalmist, "I have seen an end of all perfection; Thy commandment is exceeding broad" (Ps. cxix. 96). The latter clause in this passage gives the reason of the affirmation contained in the former one. David saw an end to all human boasts of perfection by the same process wherewith he discerned the exceeding breadth, spirituality, and inflexibility of the divine rule of duty. Measured by this standard, who could claim perfection?

Precisely similar was the process of mind through which the Apostle Paul passed, and which he has so pathetically described in Rom. vii. The same mental illumination which taught him that the law is holy, and spiritual, and just, and good, convinced him that he was "carnal, sold under sin" (Rom. vii. 12-14). Christ has not toned down the requirements of the law; He has not made its precepts less spiritual or less comprehensive; but has rather illustrated and enforced both those attributes of the divine law with pre-eminent clearness and authority. Let the reader ponder the Sermon on the Mount, especially that portion of it recorded in Matt. v., for a proof of this statement. Who will claim perfection in the eye of the ethics of Jesus Christ? The writer has never yet met with a devout man who has dared to do so when on his knees in prayer. In all instances he has heard Christians, in their supplications, tell Jehovah how very imperfect they felt themselves to be. In such confessions their experience and religious consciousness have spoken, and not their creed. Sometimes the heart is right when the head is wrong; though, alas, more frequently, the head is right when the heart is wrong.

9. *Sanctification is absolutely necessary to the demonstration of our present union to Christ, and to our future glory.*—For “if any man have not the Spirit of Christ, he is none of His” (Rom. viii. 9). The tree is “known by its fruits” (Matt. vii. 16-20). As we bear the fruits of holiness the Father is glorified, and we are proved to be the disciples of Jesus (John xv. 8).

And only as we are holy have we any evidence that we are the true heirs of the inheritance of the saints (holy ones) in light. For thus it is written, “Without holiness no man shall see the Lord” (Heb. xii. 14); while “blessed are the pure in heart, for they shall see God” (Matt. v. 8). “Every man that hath this hope in him purifieth himself, even as He is pure” (1 John iii. 3). “There shall in no wise enter into it” (heaven) “anything that defileth” (Rev. xxi. 27). “To him that ordereth his conversation aright will I show the salvation of God” (Ps. l. 23). How important it is, then, that all believers should be “in behaviour as becometh holiness” (Tit. ii. 3). Only thus can they prove their possession of a vital oneness with the Lord, and of a good hope of immortality and glory! (1 John iii. 3).

10. *Evangelical sanctification is something higher, nobler, and purer, than the mere morality of the unregenerate man.*—It is higher in its source—for it is sanctification by God’s Spirit” (2 Thess. ii. 13; 1 Pet. i. 2); in its motive—for the love of Christ constrains the believer (2 Cor. v. 14); in its rule—for the word of the Most High is its infallible directory (Ps. cxix. 105); in its extent—for it reaches to the very root of the whole character and conduct (Ephes. i. 23); in its present blessedness—for unlike the legal obedience of the unregenerate, it is an easy yoke and a pleasant burden (Matt. xi. 28-30); and in its eternal issues—for while the mere moralist, who compasses himself about with sparks from a fire of his own kindling, shall “lie down in sorrow” (Isa. l. 11), the truly sanctified shall hear the blessed welcome—“Enter ye into the joy of your Lord!” (Matt. xxv. 21). It is a precious and glorious truth that, notwithstanding all his shortcomings, “The righteous is more excellent than his neighbour” (Prov. xii. 26).

11. *Jehovah first accepts our persons in Christ, and then accepts our works in Him.*—All our sacrifices must be pre-

sented through the mediation of our great High Priest. Hence no work of a believer can have any intrinsic merit, or can deserve a reward as a matter of debt. The acceptance of our imperfect labours and virtues is due to the grace of God in Christ Jesus. As "it is God who worketh in us both to will and to do of His good pleasure" (Phil. ii. 13), it is evident, from the nature of the case, that we can never present that which is itself the fruit of grace as a ground of merit. Besides, "our very righteousnesses are as filthy rags" (Isa. lxiv. 6), and can only be accepted through the atonement of our Lord. Imperfect works can never be intrinsically meritorious in the estimation of an infinitely holy God.

CHAPTER XII.

PRESERVATION.

ANOTHER glorious doctrine of Holy Writ is the certainty of the perseverance to eternal glory of all true believers, commonly known among us as the *final perseverance of the saints*. This doctrine may be viewed in two aspects, and may be stated in two ways. *Relatively to God*, it is the certainty of His communicating to all the regenerate the grace necessary to incline and enable them to hold out to the end. In this aspect it may be called *conservation* or *preservation*, the reference being then to the efficient cause that operates in producing the result.

Relatively to believers, it is the certainty of their continuing in the way of life to the close of their career. In this point of view it may be called *perseverance*, the thought indicated being the *certainty of the effect*. It is immaterial which formula we adopt. The certainty of the cause implies the certainty of the effect, and *vice versâ*. If it be true that the Almighty will give to every saint persevering grace, then it is equally true that every saint will persevere. And if it be a fact that every saint will persevere, it is clear that the grace necessary to such a result will be imparted. Saints "are kept by the power of God through faith unto salvation" (1 Pet. i. 5).

Believers need this continuous and preserving influence. In

their self-discipline and watchfulness against evil propensities, they require the aid of an almighty and omnipresent Spirit. They are destined to live in a world which is full of evil. The sociality of their nature renders their position peculiarly perilous. Example has a mighty power for good or for evil; and in combating with the seductive influences of the wickedness which is in the world, Christians need to be kept by the power of God. Moreover, they have to contend with the powers of darkness, with Satan, and the innumerable legions of his confederate and apostate angels. The existence of Satanic influence is a fact taught by Scripture and confirmed by experience. Every good man must be conscious of some such influence. There are suggestions made in the hour of temptation and trial, to the minds of the best of men, which cannot be explained on any other principle than that of the existence of a Satanic influence. Philosophy cannot account for them. Metaphysics afford no indication of their cause. And the exposure of believers to these insidious attacks upon their integrity renders them dependent upon the counteracting agency of the Holy Spirit. The doctrine of Satanic influence in temptation, and of divine influence in preservation, are both clearly taught in the Bible. They stand or fall together. If the sustaining operations of the Spirit are no myth, but a blessed reality, then the existence and agency of devils are no fiction, but stern and solemn facts.

In this chapter we have to examine into the certainty of the final salvation of all those who have really become one with Christ Jesus. Is it true, that not one of those who are born again of God's Spirit fail to reach heaven in safety? Does Jehovah in every case give the sincere Christian all the grace necessary to his preservation? It will appear, as we proceed, that the doctrine advocated in this chapter is the logical and necessary corollary of much that has already been proved in preceding sections. These doctrines of grace, like the silver trumpets under the law, are all of a piece. The proof of one is in some respects the proof of all.

1. *The certainty of the final perseverance of all believers is proved from their eternal and sovereign election to a complete salvation.*—We shall not recapitulate what has been already fully considered in the chapter on election. The reader

will, however, have the kindness to re-peruse that portion of his work in connection with the present section. If the Calvinistic view of the doctrine of election be the right one, then the doctrine of final perseverance is undoubtedly true. If God has chosen His people to the certain enjoyment of a perfected salvation, then, clearly, they will in every instance attain to this blessing, and all the supplies necessary to the realization of such a consummation will be imparted. Hence will appear the justness of our observation, that "the doctrine of election is the Thermopylæ of the Arminian and Calvinistic controversy" (page 120).

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto He called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ" (2 Thess. ii. 13, 14). Sovereign election secures sanctification, faith in the truth, calling by the gospel, and the attainment of a share in the glory of Jesus Christ. All are inseparably united as links in one glorious chain. The same great truth is taught in these memorable words:—

"And we know that all things work together for good to them that love God, to them who are the called according to His purpose. For whom He did foreknow, He also did predestinate, to be conformed to the image of His Son, that he might be the firstborn among many brethren. Moreover, whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified" (Rom. viii. 28, 30). God's purpose of grace in predestination secures all the blessed issues here indicated. Jehovah's choice of His people to salvation guarantees not only that glorious result, but all the intermediate steps necessary to its attainment.

"The Father hath chosen us in Christ before the foundation of the world, that we should be holy and without blame before Him in love; having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us accepted in the beloved" (Ephes. i. 4, 6). Jehovah's purpose secures to all His chosen ones their final presentation before the throne, "holy and without blame in love." They are to be eternally monuments "to the praise of His glorious grace." And in

the subsequent verses the Apostle shows that this good pleasure, which Jehovah hath purposed in Himself, is an assurance of the gathering together in heaven of all the chosen (10 v.) ; of which consummation they have an earnest in the present sealing of the Spirit (11, 14 v.).

In brief, if all the elect are chosen to salvation they will be saved, and this is but saying in other words that they will persevere in their Christian course to the end.

2. *The infinite perfection of "the redemption that is in Christ Jesus" is a pledge of the final salvation of all who trust in it.*—All who believe in Jesus are one with Him. They were given to Him before all worlds in the covenant of redemption, to be saved by His mediation.

These were the words of our Lord, "My Father, who gave them (the sheep) unto Me, is greater than all ; and no man is able to pluck them out of My Father's hand. I and My Father are one" (John x. 29). "All that the Father giveth Me shall come to Me, and him that cometh to Me I will in no wise cast out. And this is the Father's will who hath sent Me, that of all which He hath given Me I should lose nothing, but should raise it up again at the last day" (John vi. 37-40). "Thou hast given Me power over all flesh, that I should give eternal life to as many as Thou hast given Me" (John xvii. 2). "I have manifested Thy name unto the men whom Thou gavest Me out of the world ; Thine they were, and Thou gavest them Me" (6 v.).

If any of those who were thus given to Christ were to fall away, so as to perish, the Father's intention in the gift of them to our Lord would be frustrated. "But Jehovah's counsel shall stand, and He will do all His pleasure" (Isa. xli. 10). Hence, of all who were given to the Son not one can be lost ; all of them must receive eternal life, and this is equivalent to declaring that they shall persevere unto the end.

This consideration derives additional force from the fact that the work of Christ, the great condition of the covenant, is finished, and declared complete by eternal justice. Jesus can now announce with an unfaltering confidence :—"My sheep hear My voice, and I know them, and they follow Me, and I give unto them eternal life ; and they shall never perish, neither shall any pluck them out of My hand" (John x. 27, 28). In the tender but Almighty arms of

Jesus they are safe. No power in earth or hell can tear them from the blessed embrace. The blood, righteousness, and grace of their Lord are an everlasting barrier between them and perdition.

The evidence furnished by the redemption of Christ is perfected by the fact that by a divinely implanted faith all believers are vitally united to their Lord, and are thus peculiarly and experimentally one with Him. "Christ dwells in their very hearts by faith" (Ephes. iii. 17). And his vital union is never to be destroyed, for "nothing shall separate them from the love of God which is in Christ Jesus our Lord" (Rom. viii. 38, 39). They are in Christ, and are in Him for ever. His life guarantees theirs, for thus He reasoned: "Because I live, ye shall live also" (John xiv. 19). Hence their interest in the infinite merit of their Lord and in the blessings which it secures can never be annihilated. "The precious blood of Christ" must ever stand as a shield to them from the wrath of God against sin (John i. 7). They will continue to "show forth the praises of Him who hath called them out of darkness into His marvellous light" (1 Pet. ii. 9). They must be redeemed from all iniquity (Tit. ii. 14); and shall at last be presented to their Lord a glorious Church, "not having spot, or wrinkle, or any such thing, but holy and without blemish" (Ephes. v. 27).

3. *The continuous and prevalent intercession of Jesus secures the safety of all those who are interested in it.*—"Jesus ever lives to make intercession for us" (Rom. viii. 34, and Heb. vii. 25). This intercession is unceasing. The holy sequence of the blood of sprinkling is ever heard within the veil. And the intercession of our Lord is invariably successful. "The Father heareth the Son always" (John i. 42). He can never plead in vain.

Now, one of the blessings for which this ever-prevalent intercessor asks is *the preservation and perseverance unto eternal glory of all believers*. These are the terms in which our Lord speaks for His whole Church:—

"Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as we are" (John xvii. 11). "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil" (15 v.). "Neither pray I for these

alone, but for them also who shall believe in Me through their word; that they all may be one" (20, 21 v.). "Fa—th I will that they also whom Thou hast given Me be with—Me where I am; that they may behold My glory, which Th—hast given Me; for Thou lovedst Me before the found—atic of the world" (24 v.).

Now, as the Redeemer intercedes always; as He i—ntercedes for every believer; as He intercedes that all may b—e "kept," "sanctified," and preserved to see their L—ord's glory in heaven; and as His intercession is invariably p—e—valent, it follows that every believer shall be kept f—from perishing by the evil that is in the world, shall be sanctified by God's truth, and shall reach glory in safety.

4. *The work of the Spirit in the souls of the saints is invariably carried on unto perfection.*—A true work of grace in the soul now is a pledge of glory hereafter. "He will give grace and glory" (Ps. lxxxiv. 11). "After ye believed ye were sealed with that Holy Spirit of promise which is the earnest (ἀρραβών) of our inheritance until the redemption of the purchased possession, unto the praise of His glory" (Ephes. i. 13, 14). Present grace is the "earnest mercy" of a future heaven. It is given as a pledge that full redemption shall eventually be ours. By it believers are "established in Christ," are "sealed," and have an "earnest" of heaven in their hearts (2 Cor. i. 21, 22). The Holy Spirit "seals" them for safety and security "unto the day of (full) redemption" (Ephes. iv. 30); and on that august day not one seal shall be found broken, nor one sealed soul be missing. The influences of the Comforter, which Christ gives, are in all who receive them "a well of water springing up into everlasting life" (John iv. 14). They never cease to flow. They always issue in everlasting glory. *Water will always rise to its own level*; so will the grace of God in human souls. As the influence comes from heaven, and is heavenly in its tendencies, it will never cease to spring upward until it reaches heaven. Causes will always act agreeably with their own nature. The Spirit's work in the soul will keep a man from living and dying in sin; for "who-soever is born of God doth not commit sin; for his seed remaineth in him (nothing can destroy this divine principle), and he cannot sin, because he is born of God" (1 John iii. 9). The sources of this life are out of ourselves, and are in

Christ; hence its security. "Our life is hid (for its more effectual preservation) with Christ in God," and therefore is absolutely certain that "when Christ, who is the life of believers, shall appear, then shall they all appear with Him in glory" (Col. iii. 3, 4). Not one will be wanting: all who ever possessed spiritual life on earth shall share their Lord's glory at the last day.

5. *Holy Scripture contains many precious promises, that the grace necessary to enable the believer to persevere shall be given.*—Thus Jehovah addresses His church: "My kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee" (Isa. liv. 10). "They shall be my people, and I will be their God; and I will give them one heart, and one way, that they may fear Me for ever, for the good of them and of their children after them; and I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put My fear in their hearts, that they shall not depart from Me" (Jer. xxxii. 38-40). Arminian divines tell us that our perseverance in grace is dependent upon our faithfulness to grace already received. The above passages teach otherwise. The Arminian view on this point is contrary to the facts of the case; for, in the first place, our faithfulness is itself the result of divine grace, as all devout Christians confess every day upon their knees. But that which is itself the result of grace cannot be the cause of grace; for nothing can be at the same time both the cause and effect of the same thing. How long should we be faithful if left to ourselves? Alas! not an hour. They are well kept whom the Lord keepeth. Besides, in the second place, the preservation of our fidelity is the very thing which the promise guarantees. If it did not secure it, it would secure nothing. In it God tells believers that He will give them one heart and one way, that they may love Him for ever," and that He will so "put His fear in their hearts, that they shall not depart from Him." Thus the fulfilment of this promise is not contingent upon their faithfulness, but their faithfulness is secured by this promise. Instrumentally, they "stand by faith" (Rom. xi. 20); but the gift itself is "the gift of God" (Ephes. ii. 8), and "a fruit of the Spirit" (Gal. v. 22). Hence they "are kept by the power of God through faith unto salvation" (1 Pet. i. 5).

"The foundation of God standeth sure, having this seal, the Lord knoweth them that are His" (2 Tim. ii. 19). Hence the triumphant language of the Apostle, "Being confident of this very thing, that He who hath begun a good work in you will finish (ἐπιτελείσει) it until the day of Jesus Christ" (Phil. i. 6). Paul had no doubt that, in every instance in which Jehovah had really converted a man, He would finish His own gracious work, and would finally perfect that man's salvation in the day of Jesus Christ.

Hence, when a vessel of mercy is gathered to Christ by faith and repentance, the angels rejoice over him, as if he were already with them before the throne (Luke xv. 10). They know that his final salvation is infallibly secured, and sing the pæan of triumph, as if the last enemy had been met and overcome.

Nor is there anything unreasonable in this glorious doctrine. If there be a God, if He be the Creator of all things, and He be continually engaged in sustaining the material universe down even to its minutest atom, is there anything irrational in the idea of His watching over the interests that most sublime of all divine creations, the life of godliness in the souls of rational men? If there be an omnipresent Spirit, the Father of human souls (Heb. xii. 9), may He not be present with the minds of the holy and the good, in a peculiar and gracious manner; and may He not operate upon such persons by a continuous and invisible influence, strengthening their best affections and principles and aiding them in their conflicts with moral evil in all its forms? Shall He who created man, and is intimately acquainted with the recondite mechanism of his mental powers, be denied the ability and the right to exert a holy influence over those powers? We may make mistakes in our expositions of the mode of divine influence (and it is worthy of passing remark that most of our theological disputes have arisen from human attempts at explanation of divine facts), but the fact remains unshaken by the din of the loudest storm of polemical strife respecting its mode.

6. *The objections which are commonly urged against this doctrine are capable of an easy and satisfactory answer.*—We shall briefly notice the leading ones, and reply to them.

a. *It is affirmed by some that the moral tendency of this doctrine is bad.*—It is charged with encouraging men in sin

This is, however, clearly an unjust accusation. For the perseverance of the saints is a perseverance in holiness. Hence it is only as we are holy that we can know that we are persevering; and only as we persevere can we prove ourselves to be the Lord's people. The man who lives on in sin under cover of the glorious doctrine advocated in this chapter is evidently an Antinomian of the worst type, and, living and dying in this state, "his damnation will be just" (Rom. iii. 8). We do not hold that a true believer may wallow in sin, and yet be saved; but we maintain that he who is truly born of God cannot thus wallow in sin, for 'His seed remaineth in him, and he cannot sin, because he is born of God' (1 John iii. 9).

The doctrine under consideration, properly viewed, is a mighty incentive to devotedness and holiness. It appeals to the noblest instincts of the renewed heart. It shows us how richly God has provided for our spiritual necessities, and how much, consequently, we owe Him. Instead of a legal obedience, inspired by a sense of insecurity, it prompts to a cheerful and hearty submission to all God's will, as a suitable acknowledgment of the amplitude of His goodness. Hope is ever a mightier motive than fear, and that system which supplies the weightiest motives to holiness must ever be most friendly to our sanctification. It is not enough to tell a man to do this or that; you must move the springs of action within him, and carry his heart along with your requirements. And Jehovah establishes us in Christ, that, animated with gratitude for a mercy so unutterable, we may live for ever to His glory. This is the practical reasoning of the New Testament: "Thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord" (1 Cor. xv. 57, 58).

The exertion of this influence by the Spirit does not supersede the active endeavours of the Christian to understand and feel the power of revealed truth; for, in fact, it is bestowed in connection with such endeavours. The scholar may be assisted by his teacher, but if he would learn, he must apply his own powers to the task. God helps and keeps those who help and keep themselves. (See Jude, 20, 21.)

b. The certainty of the final perseverance of all believers is said to be contrary to fact.—It is affirmed that David apostatized when he fell in the matter of Uriah and Bathsheba. That he was a fearful backslider in that transaction no one denies, but that the divine life utterly perished is disproved by his subsequent penitence and faith. The same thing is true of Peter's denial; that Apostle's bitter tears and subsequent heroism sufficiently attest the reality of his restoration. The Book of Ecclesiastes is most probably Solomon's dying testimony to his own recovery from his terrible fall. The aged penitent wrote that book after his restoration from his dangerous and wicked familiarity with folly. There is not a case of the final apostacy of a true saint recorded in Scripture.

But we shall, perhaps, be told that many professors in our day do apostatize and perish in sin. Such cases do not disprove the final perseverance of saints—they simply make manifest that we are often mistaken in our judgment in the admission of members into our Churches. An inspired authority has explained such cases: "They went out from us, but they were not of us; for if they had been of us they would no doubt have continued with us: but they went out that they might be made manifest that they were not all of us" (1 John ii. 19). To all such final apostates Jesus will say, at the last day, "I NEVER knew you" as My saints, even when you were prophesying and doing wonderful works in My name: "depart from Me, ye that work iniquity" (Matt. vii. 22, 23). Apostacy from profession is a very different thing from the utter and final destruction of the divine life in a true saint. The former, alas! too often takes place; the latter, never.

c. It is said that the Scriptures in many places assume the possibility of the eternal perdition of believers.—Foremost among such passages, we are told, stands Hebrews vi. 4-6. The true exposition of those verses is, however, obvious. The case presented is that of a man who had been convinced of the truth of Christianity, and had experienced some happy feelings in his supposed conversion, and had even received the miraculous gifts of the Holy Spirit, and had felt in some measure the power of God's word, and the terrors of eternal judgment; but who afterwards apostatized, joined the enemies of the Church, thus sanctioned the

crucifixion of our Lord as a righteous act, and persecuted Him in the persons of His members. For such there was no hope.

That the character described is not that of a truly regenerate man is manifest. He is likened to ground which beareth thorns and briers, which is cursed, and whose end is to be burned (7. 8 v.). Moreover, in the 4th and 5th verses, there is no reference either to faith, or repentance, or love, or any truly holy quality; and finally, in the 9th verse, the apostle speaks of "better things, and things that accompany salvation," as if to imply that the things previously mentioned did not always accompany salvation.

Exactly parallel is the language of 2 Pet. ii. 20. "For if after they have escaped the pollutions," etc. The case supposed is that of an outward reformation, followed by a relapse into a worse condition than ever.

So with Luke viii. 13. The characters there described are persons for a time impressed, and even possessing some false joy, but without the root of the matter, who afterwards turn back into the world.

So with 1 Tim. i. 19, 20. Hymenæus, Alexander, and others, had once made a profession of faith and a good conscience; but they had fallen from their steadfastness, and had been excommunicated from Church membership. There is no reason to conclude that they ever were truly regenerate.

Paul's care to keep under his body, and to bring it into subjection, lest he, too, should become a castaway (1 Cor. ix. 27), was an illustration of his godly jealousy over himself, and of the fact that no true saint can ever pervert the doctrines of grace to licentiousness.

In Heb. x. 38, 39, "The drawing back unto perdition" is evidently an apostacy from a mere profession and reformation; for those who are truly justified are said to "believe to the saving of the soul." This view is confirmed by a reference to Hab. ii. 3, 4, of which the passage in the Hebrews is a quotation.

When Jesus says, in Rev. iii. 5, that he who overcomes shall not have his name blotted out of the book of life, but shall be publicly acknowledged before God and His holy angels, He evidently means simply to assure us that the transactions of the day of judgment will ratify what grace

has already done. The question of the possibility of the apostacy in this life is not even alluded to, for the reference is to the destiny of those who overcome. THEY are to be recognised before an assembled universe, and are to be eternally confirmed in the possession of a life in glory.

When Moses said, "Yet now, if Thou wilt forgive thy sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written;" and the Lord replied, "Whoever hath sinned against Me, him will I blot out of My book" (Exod. xxxii. 32, 33)—the book intended evidently was the book of the living. Moses was willing to die that Israel might be saved. This book is mentioned in Ps. lxxix. 28: "Let them be blotted out of the book of the living." The reader may also compare Gen. vii. 4 (marginal reading); Deut. ix. 14; Deut. xxix. 20; Ps. cix. 13.

d. Believers are often cautioned in the Word of God against apostacy.—Those who think they stand are to take heed lest they fall (1 Cor. x. 12). They are to watch over themselves and their sentiments, and are to continue in the truth, that they may be saved (1 Tim. iv. 16). They are to give earnest heed to the things which they have heard, lest at any time they should let them slip (Heb. ii. 1). Pious women are reminded that they can only prove themselves to be the daughters of Sarah so long as they do well (1 Pet. iii. 6). Saints are exhorted to be faithful unto death, that they may receive the crown of life (Rev. ii. 10), and to hold fast what they have until Christ shall come (25 v.), that no man take their crown (iii. 11). CHURCHES which have left their first love are commanded to repent, and do their first works, lest their candlestick be removed out of its place (Rev. ii. 5).

Such exhortations to fidelity are simply one means by which saints are enabled to persevere. Saints are rational, accountable beings, influenced by motives and governed by appropriate laws. Their perseverance in holiness is an enlightened, willing, and cordial perseverance. It is not a matter of physical force and compulsion, but of efficacious moral suasion. "They work out their own salvation with fear and trembling, because (γάρ causative particle) it is God who worketh in them both to will and to do for the sake of His good pleasure" (Phil. ii. 12, 13). And one of

ie instrumentalities by which the Holy Ghost produces in believers both the will to persevere and the act of perseverance, is the very exhortations which Arminian divines adduce to prove the possibility of their apostasy. Such solemn expostulations are the crook with which the good Shepherd keeps His sheep from going astray.

c. The very phrase, falling from grace, is used in the Scriptures.—Unquestionably, we do meet with these words in two instances. "Looking diligently, lest any man fail of (ὑστερήσῃ, marginal reading, 'fall from,' though we prefer that given in the text) the grace of God" (Heb. xii. 15). "Christ is become of no effect unto you, whosoever of you are (seeking to be) justified by the law; ye are fallen from grace" (Gal. v. 4). In both these passages the grace of God is evidently used metonymically for the gospel which reveals it. The New Testament abounds with similar uses of the phrase. Thus: "The grace of God (the gospel revealing that grace) hath appeared unto all men, teaching us," etc. (Titus ii. 11). Peter sent his letter to the Churches in Asia Minor which Paul had founded, by the hand of Silvanus (Silas), Paul's companion in labour, to testify to them that Paul and himself preached the same doctrine; telling them that it was "the true grace of God" (that is, the true gospel of God's grace) which they had received, and in which they stood (1 Pet. v. 12).

In Gal. v. 4 then, Paul simply affirms that the professor who embraces the doctrine of justification by the law abandons the whole gospel, the two systems being utterly irreconcilable. In Heb. xii. 15, professors are cautioned against coming short of an experimental and practical submission to the holy teachings of the Gospel of Jehovah's grace. The final perseverance of God's true saints is not touched by either of these texts.

f. The rejection of the Jewish nation, and of individual Jews as such, is often quoted against us.—Clearly, however, the reference is not pertinent to the controversy. The Jews were Abraham's children after the flesh, but the great majority of them were not His spiritual seed. Their rejection as a people has no bearing upon the subject before us.

And so with regard to many of the passages in which prophets expostulate with the people individually; as for

instance, in Ezekiel xviii. 25-32, where we meet with such words as these: "When a righteous man turneth away from his righteousness and committeth iniquity, and dieth in them: for his iniquity that he hath done shall he die." The reference in these words is evidently to "*the external, political righteousness of the Jewish covenant*" (Pye Smith's "First Lines," p. 611), which a Jew might lose, and thus expose himself to the judgments denounced against such an offender. But saints are interested in a better covenant, founded upon better promises. They are one with Christ Jesus, and can never be separated from the love of God which is in Him (Rom. viii. 38, 39). Their illustrious Head says concerning them, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of My hand" (John x. 28). The Eternal Father holds them in the grasp of His infinite, eternal, and unchangeable love (29 v.); and the Holy Ghost, who has begun the good work in them, is pledged to finish it until the day of Jesus Christ (Phil. i. 6). Thus their final and complete redemption is secured by a threefold cord which can never be broken (Eccles. iv. 12). The divine King of the universe will never suffer His treasure-room to be broken open; He will not permit Himself to be robbed of any of His crown jewels; they must eternally glisten in His regal diadem. Neither the world, nor the flesh, nor the devil, shall deprive Him of one of these priceless gems. "They shall be Mine, saith the Lord, in that day when I make up my jewels" (Mal. iii. 17).

CHAPTER XIII.

THE POWERFUL PRESENCE OF THE SPIRIT THE GRAND DESIDERATUM OF THE CHURCH.

THE Scriptures teach us to regard the presence and influences of the Spirit as comprehending everything that the Church now needs in order to its comfort, edification, and increase. By these she is to grow in personal sanctity and in relative usefulness.

The Church has had two great promises given to her in

the two distinct epochs of her history. Before the coming of the eternal Word in human flesh, THE promise by which the faith of holy men was cheered and invigorated was that at which had respect to HIS appearance. This was the object of their dearest hopes and most devout anticipations. This was the theme of the first promise made after the fall;—this was the event which all divine revelations and institutions predicted;—and this was the consummation at which “prophets and righteous men” sighed and prayed. But the promise respecting the appearance of the Son has been fulfilled,—“the desire of all nations” hath appeared, and hath for ever perfected the great work of redemption.

And yet the Church has the assurance of a manifestation of God suited to her altered circumstances. The promise which we have to rest, and the fulfilment of which we could daily desire, is that which has reference to the coming, the presence, and the influences of the Spirit. This is now presented to the minds of the faithful as comprehending all that the Church requires. The manifestation of the Father and the Son is complete; now let the Spirit come to glorify the person and work of the Son. Let Him come in every region, and among the men of every clime, that “all flesh may see the salvation of God.”

The PROPHECIES which have respect to the times of the Spirit represent them as being specially characterized by the pouring out of the Spirit. “I will pour out My Spirit upon flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out My Spirit” (Joel ii. 29). Now, according to the Apostle Peter, the fulfilment of this prediction began on the day of Pentecost, and has reference to the times of the gospel generally (Acts ii. 17-21). In the same strain is the prophecy of Isaiah, continued in the following passage: “I will pour water upon the thirsty, and floods upon the dry ground: I will pour out My Spirit upon thy seed, and My blessing upon thine offspring: and they shall spring up as among the grass, willows by the water courses. One shall say, I am the Lord’s; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the

Lord, and surname himself by the name of Israel" (Isa. xliv. 3-5). Such is, in short, the general tenor of prophecy in its reference to the last days, or days of the gospel dispensation. The leading prophetic characteristic of these days is the outpouring of the Spirit.

And it is observable that the Apostle Paul, when he wished to give to the dispensation under which we now live a designation by which its superiority to all antecedent economies should be pointed out, styled it *THE MINISTRATION OF THE SPIRIT*. "If the ministration of death was glorious, how shall not the ministration of the Spirit be rather glorious?" (2 Cor. iii. 7, 8). Hence it appears that the glory of the gospel dispensation consists in the fact that it is, in a sense, far fuller than that in which any previous economy had been—the ministration of the Spirit.

And, again, when our Lord was about to leave His disciples, and when He wished to bequeath them an assurance which should comfort them and their successors in all ages, He predicted the advent and presence of the Spirit. These were His words: "I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever; even the Spirit of truth" (John xiv. 16, 17). Jesus Christ spake of the presence of the Spirit as comprising all that the Church would need for her guidance and comfort. This glorious Paraclete was to dwell with the saints in all generations (John xiv. 16), to be their Teacher and their Guide (John xiv. 26), to glorify our Saviour and to testify of Him (John xv. 26; John xvi. 14), and to render the labours of the Church effectual to the conviction and conversion of the world (John xvi. 7-11).

Thus our Lord Himself has taught us to expect everything in the way of spiritual prosperity from the presence and blessing of the Holy Ghost. And He did more than this, for He affirmed that the Church would gain immensely by His own bodily translation to heaven, and by the coming of the Spirit to our earth as His representative. "It is expedient for you that I go away," said He; "for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John xvi. 7).

Now we have never been able to reconcile these facts with the theory which postpones the conversion of the world to the period of our Lord's second coming; which virtually

nies the sufficiency of the gospel and the blessed Spirit to establish universally the kingdom of Jesus Christ ; and which firms that the enthroned Redeemer must once more descend our earth in order to put the finishing stroke to the work of the Holy Ghost.

If the task of convincing the world be assigned to the Spirit, we may be sure He will accomplish it : and if it was expedient that Christ should go away that the Spirit might enter on the discharge of this office, it must be expedient that our Lord should remain where He is as to His visible presence, that the Spirit may complete the work which He has already begun.

If the days of physical miracles were to return, what advantage would accrue to the cause of godliness ? Would such prodigies render the proofs of the divine origin of the gospel more conclusive ? To suppose that, would be to impugn the validity of the existing evidence ; it would be to deny the truth of those memorable words : " They have despised and the prophets, and if they hear not them, neither would they be persuaded though one should rise from the dead." Physical miracles never did convert a man, and never will. They afford an attestation of the truth of a revelation, but they have no power to destroy a man's prejudice against the truth revealed. They may convince a man that a certain system of doctrine is supernatural in its origin, but they can never bring a man's affections, and conscience, and will, into harmony with the doctrines and requirements of the gospel. This latter change can only be effected by the power of the Holy Spirit, and until this is done, no living benefit is enjoyed. If the miraculous attestation of Christianity be sufficient and complete, no important moral good could be gained by the revival of miracles ; for what an needs is, not clearer evidence, but a different state of heart.

EXPERIENCE demonstrates the truth of these remarks. No nation has been so highly favoured with supernatural exhibitions of divine power in confirmation of revealed truth as the Jewish people, and no nation has been so distinguished for its hardness of heart. Take an illustration from the Old Testament history. Sinai is covered with the symbols of Jehovah's majesty ; the mountain is on fire at the presence of the eternal God ; the earth quakes as she

listens once more to the tones of that voice which had said, "Let there be light, and there was light;" and amid all this terrible magnificence, and almost as soon as the voice which had said, "I am the Lord your God; ye shall have no other gods beside Me!" had ceased to speak, we find the people worshipping a golden calf, and daring to mingle the wild shouts of their idolatrous mirth with the rolling thunders of the divine presence! Take another illustration from the New Testament narrative. The Scribes and Pharisees saw most of the Redeemer's miracles, and were even convinced that He did really work those prodigies. But did this change the state of their hearts towards Christ? By no means. They could not deny that He cast out devils; the fact they admitted; but they attributed the miracle to Satanic agency. They said, "He casteth out devils" (let the reader mark that concession), "but by Beelzebub, the prince of devils!" Many of those who saw the resurrection of Lazarus went away and gave information against Jesus to the Sanhedrim, and aided in plotting His death! Yes, the very men who had seen the dead restored to life by the power of Christ, abetted the conspiracy to destroy Him. And when the Pharisees met in council, they candidly said, "What do we? for this man doeth many miracles" (John xi. 47); and yet they proceeded to devise measures for His crucifixion.

Let us not be understood, however, as intending to throw any doubt upon the usefulness of the miracles which have been wrought in proof of the truth of the Bible. Those interpositions of divine power were necessary in the first instance to demonstrate the supernatural character of the communication. They were never intended to convert the soul, but simply to prove that word to be from God by which the blessed Spirit has in all ages wrought upon human hearts and consciences. They have afforded all the evidence derivable from such sources which the nature of the case required. What we require is, that the moral natures of men should be brought into sympathy with the revelation already sufficiently proved to be from Jehovah; and this can only be accomplished by a more abundant impartation of the Spirit's grace. This is the grand desideratum of the Church; this is the want of our times. Let us have but this, and the Church will break forth on the right hand and on

e left, and her seed shall inherit the Gentiles. Let the spirit be but poured upon us from on high, "then the wilderness shall be a fruitful field, and the fruitful field shall be counted for a forest" (Isa. xxxii. 15).

But we have grieved the Spirit, and therefore He has in measure left us. We have dishonoured Him in His official character as the convincer of the world. Many of our ministers and people have so little faith in His power or attention to fulfil this office in its entirety, that they expect the Son of God to descend once more to achieve the final, the greatest, and the most glorious part of the work. We have tempted Him to leave our labours unhonoured and unblest by the coldness and apathy which we have displayed in the best of causes; and if better days are to dawn upon the Church, it will be in connection with a return to our first love of the Spirit. We must earnestly invoke His interposition in faith. We must believe that He is both able and willing to revive us; and that if we will but work, our success will be certain.

The evangelical Churches must awake to the conviction that the times of the gospel are "the last days" (see Acts ii. 17) of our world and of the Church; and that the economy under which we live is destined to continue till the sounding of the trump of God. On us "the ends of the world are come" (see 1 Cor. x. 11), and no other dispensation of grace will be vouchsafed to man in the present state of things. We need no other: all that is necessary is that the age under which we live should be energetically and trustfully worked. We have among us that gospel which is pronounced by the highest authority, "the power of God unto salvation." The blessed Spirit has taken up His abode among us for all the generations of time. To Him has been delegated the great work of "convincing the world," through the instrumentality of the truth and the Church. Let the evangelical Churches, for whose edification this book has been written, rise to an appreciation of their sublime destiny. Let them but realize their position, their responsibilities, and their privileges, and we have no fear for the result. "The earth shall be filled with the knowledge of the Lord, as the waters cover the deep!"

And, oh, thou blessed Spirit, thou much injured and dishonoured Comforter, whose personality is denied by many,

whose office is turned into a jest by others, and whose love and grace even the true Church has never sufficiently prized, pardon all the sins of Thy saints against Thine infinite compassion, forgive their carnality of disposition and conduct, teach us all to value Thy presence and operations as we should do, and let the days of Pentecost once more dawn upon us!

CHAPTER XIV.

THE BELIEVER'S FUTURE GLORY.

WE have in this chapter to pursue the history of redemption into the eternal world. It is our pleasant duty to survey the teachings of Christian theology in their relation to the ultimate destiny of the saved. And—

I. WE SHALL CONSIDER THE SAINT IN THE INTERMEDIATE OR DISEMBODIED STATE.

1. *The intermediate state will be one of conscious existence.*—The argument from analogy in proof of this position is admirably worked out by Bishop Butler in his chapter on a future life. In that marvellous piece of reasoning the writer clearly proves that "we cannot argue from the reason of the thing that death is the destruction of living agents, because we know not at all what death is in itself; but only some of its effects, such as the dissolution of flesh, skin, and bone." He shows, on the contrary, "That there is nothing more certain than that the reason of the thing shows us no connection between death and the destruction of living agents." (Croly's Ed. pp. 18, 19, etc.) The reader who has not thoroughly mastered every step in the reasoning of that chapter in the "Analogy," is requested to do so before proceeding with this section of ours.

But the analogical argument which "gives no ground to think that the dissolution of this body will be the destruction of these our present powers of reflection, as it will of our powers of sensation" ("Analogy," p. 29); but on the contrary, makes it highly probable that "death may immediately, in the natural course of things, put us into a higher and more enlarged state of life, as our birth does; a state in which our capacities, and sphere of perception and of action

be much greater than at present" ("Analogy," pp. 32, is demonstrated by the revelations of the Divine Word. That the soul does not sleep, or exist in a state of unconsciousness during the separate state, is manifest from the wing testimonies. "Therefore, we are always confident, vying that whilst we are at home in the body, we are not from the Lord." "We are confident, I say, and longing rather to be absent from the body and to be present with the Lord" (2 Cor. v. 6-8). In these words the Apostle speaks of THE MAN, or at least of that part of his nature which rejoices in Christ's presence, as something distinct from the body, capable of existing in a state of separation from it, and destined to enjoy communion with the Lord in a separate state. A state, too, to be desired above the present, even by a Christian and Apostle, which proves it will not be one of suspended activity and enjoyment; the holy, devoted, and energetic Paul could never prefer insensibility and stupor to labour for Christ.

For to me to live is Christ, and to die is gain. But if I remain in the flesh, this is the fruit of my labour; yet what I choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better. Nevertheless, to abide in the flesh is more needful for you" (Phil. i. 21-24). The same observations apply to the passage as to the one last quoted. Paul expected to enjoy upon a conscious enjoyment of his Master's presence even as his soul departed from the body. His continued presence in the flesh would be a source of profit to the church, but it would delay his final happiness; which, however, would not have been the case if all saints sleep at the resurrection, and awake to bliss at the same time. That hypothesis the Apostle would not lose one moment of glory by remaining in the flesh till the sounding of the trumpet of God.

For we are come to the spirits of just men made perfect" (1 Pet. iii. 12). The reference here evidently is to departed saints, who, as to the purity and blessedness of the soul, are to be perfected. This clearly implies that these spirits enjoy a conscious existence.

I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held, and they cried with a loud voice, saying," etc. (Rev. vi.

9, 10). We simply quote these words as teaching that the souls of these beheaded saints enjoyed a conscious being after their execution. They could address Jehovah in the language of adoration.

"Make to yourselves friends of the mammon of unrighteousness, that when ye die they may receive you into everlasting habitations" (Luke xvi. 9). Saints are welcomed into heaven when they die. They enter at once upon its conscious blessedness. "They are before the throne of God, and serve Him day and night in His temple" (Rev. vii. 15). Their bodies "sleep in Jesus"—*i.e.*, under His care, and with their resurrection secured by His atoning work; but their souls are absent from the crumbling body, and are present with the Lord. "Even so, those also who (as to the body) sleep in Jesus, will God bring (as to their descending and perfected souls) with Him" (1 Thess. iv. 14). "The Lord Jesus Christ shall come with all His (glorified) saints" (1 Thess. iii. 13).

How the soul exists in a separate state, we know not. This is a mystery which we leave to be solved by our own experience. There are, however, many phenomena, especially some of recent discovery, which seem almost to demonstrate the possibility of the soul's acting without the aid of the organs of sense. The wonderful quickening, too, of the spiritual faculties, which we often witness in expiring saints, when the soul is just ready to throw off the body; when, in fact, the union between the two is all but sundered, should strengthen our faith in the reasonableness of the Scripture revelation of a separate state.

2. *The separate state will be a blessed one.*—It will not merely be one of conscious existence, but of a happy conscious existence. It is to be desired rather than remaining in the body (2 Cor. v. 8). It is great gain (Phil. i. 21); far better than even the Christian life in this world (23 v.); and in it just men are as to the soul made perfect (Heb. xii. 23). It is residence in everlasting habitations (Luke xvi. 9). It is being carried by angels into Abraham's bosom (Luke xvi. 22). Of those who are in that state it is said, "Therefore ARE they (not shall they be after the resurrection) before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst

more ; neither shall the sun light on them, nor any heat, the Lamb, Who is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters ; and God shall wipe away all tears from their eyes " (Rev. 15-17).

3. *Still, this state will be one of expectation.*—In the separate state only a portion of our humanity is glorified. The soul, or spirit, is with God that gave it (Eccles. xii. 7), while the body is left to crumble in the grave. But Christ died for the salvation of our entire nature. And He must enjoy the spectacle of the final perfection of each saint, ere He will see all the fruits of His soul travail, and be satisfied. As constituted as man is, he evidently cannot attain his climax of blessedness until his whole nature is conformed to the image of the Man Christ Jesus. "David is not ascended into the heavens," as to his body (Acts ii. 34), as his Lord and Master ascended. Souls in the separate state are yet unclothed with the spiritual resurrection body in which they are ultimately to dwell (2 Cor. v. 1-4). And to be thus unclothed is a drawback upon their felicity. Hence, the apostle Paul says : "Not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life" (2 Cor. v. 4).

The separation of soul and body is an accidental result of man's apostasy. The original constitution of man's nature was provided for no such catastrophe. As man was formed to be an intelligent embodied agent, he can never become a disembodied man until he is re-embodied. Hence the separate state must ever be one of expectation, or "waiting for the redemption, to wit, the redemption of the body" (Rom. viii.

For not until this "corruptible shall have put on incorruption, and this mortal shall have put on immortality, shall we be brought to pass the saying that is written, death is swallowed up in victory" (1 Cor. xv. 54). Then, when the body shall have disgorged its contents, and each glorified soul shall have been clothed with its resurrection body, will the Church be able to exclaim : "O death, where is thy victory? O grave, where is thy victory?" (55 v.). Patriarchs, prophets, and apostles are waiting with devout anticipation the arrival of the day which shall perfect their redemption. Joyfully will they descend with their Lord, to be re-joined upon with their heavenly house.

4. *The place of saints in the separate state is heaven.*—They do not exist in any LIMBUS or neutral territory, which is neither heaven nor earth. They are in Abraham's bosom (Luke xvi. 22), a Jewish phrase for heaven. They are received into the "everlasting habitations" (Luke xvi. 9). They are in Paradise (Luke xxiii. 43). They are before the throne of God, and serve Him day and night in His temple (Rev. vii. 15). They are present with the Lord Jesus (2 Cor. v. 8; and Phil. i. 23), and He is unquestionably in heaven. Hence, when He shall descend from heaven at the last day, the spirits of those whose bodies sleep in Him shall descend with Him (1 Thess. iv. 14).

Finite spirits or souls must have a *locus habitandi*. Heaven, the abode of such beings, must be a place. We can no more separate the idea of place from finite souls than we can from finite bodies. God alone is everywhere. But where that bright world is we know not. In what part of Jehovah's universe it is located, it is impossible for us to ascertain until we reach its blessed plains, and mingle with its society. We must wait for this knowledge until experience shall confer it.

5. *The separate state will furnish no means of recovery for those who die in a state of alienation from God.*—*The Patristic Limbus Patrum* and *Limbus Infantum*, together with the Purgatory of the Church of Rome, are clearly fictions, founded upon perversions of texts of Scripture. The supposed descent of Christ into hell, and His release of souls confined there, has no foundation in Holy Writ.

Col. ii. 15 describes the triumph gained by Jesus in the very act of dying, as the preceding verse, the 14th, clearly proves ("nailing it to His cross").

Matt. xii. 32 does not imply that any sin can be forgiven in the world to come, but is simply an energetic form of asserting that the sin against the Holy Ghost can never be forgiven.

Acts ii. 31 merely affirms that the human soul of our Lord was not left permanently in the state of separate spirits (Hades), nor was His body allowed to become putrid.

Ephes. iv. 9 evidently refers to our Lord's burial and resurrection.

1 Pet. iii. 18-20 simply asserts that by the Holy Spirit

(18th v.), Christ, in the person of His servant Noah, went and preached to the antediluvians; who, when Peter wrote his epistle, were, with all other reprobate sinners, in the prison of hell, waiting for the judgment of the last day.

I Pet. iv. 6 declares that the gospel had been preached in preceding ages to men, who, when Peter wrote, were dead,—that they might lead a holy life, spiritual in its nature, and regulated by God's will, while the world condemned and persecuted them during their residence in the body.

II. THE NEXT STEP IN THE BELIEVER'S FUTURE GLORY WILL BE THE RESURRECTION OF HIS BODY. On this sublime but mysterious doctrine the Holy Scriptures reveal the following facts.

1. *The resurrection of both saints and sinners will take place at the same time.*—This is clearly and unequivocally taught in many passages; as, for instance, in the following:—In John v. 28, 29, we are told that “all who are in their graves are to hear the voice of the Son of Man at the same hour, or time, and are to come forth; those that have done good to the resurrection of life, and those that have done evil to the resurrection of damnation.”

In Rev. xx. 12-15 we have all the dead raised and judged at the same time, both those written in the book of life (else why should that book be opened?) and those not found written there.

So in 1 Cor. xv. 52 we read that the trumpet shall sound, and the dead shall be raised; not merely the dead of one class, but the dead generally.

And the Master Himself has taught us, in Matt. xxv. 31-46, that at the last day He will judge all men together, having previously raised them from the dead; that He will separate them one from another, as a shepherd divideth his sheep from the goats; which proves that there will not have been previously any such judicial separation; and that, as the result of the transactions of that one period, the “wicked shall go away into everlasting punishment, but the righteous into life eternal.”

The two passages, which have led some expositors to put an interval of one thousand years between the resurrection of believers and unbelievers, are the following.

Rev. xx. 4-6, in which we read of a *first resurrection*. This

is, however, figurative language, and must be understood of a spiritual resurrection. During the thousand years, men animated with the zeal and self-denial of the Apostles and martyrs, shall be raised up all over the earth. The heroes of the olden times of the Church shall, as it were, live over again, in the persons of a similar spirit, who shall adorn the millennial epoch.

Thus John the Baptist is called Elias, or Elijah (Mal. iv. 5, compared with Matt. xi. 14), not because he was so in the literal sense in which the Jews understood the prophecy (John i. 21); but because he was animated with the spirit and clothed with the power of Elijah (Luke i. 17).

On the same principle must we interpret the vision of the valley of dry bones, in Ezek. xxxvii., which was evidently intended to be a prophecy of the political and religious revival that was to take place among the Jewish people. There was to be no literal resurrection of the same persons, but the nation was to be restored to more than its former power and purity. Let the reader compare the 11th and 14th with the 21st and 28th verses, for a demonstration of the truth of this observation.

So Rev. xx. 4 is clearly not to be understood of a resurrection of the same persons, but of the raising up of others, morally and spiritually of the same type.

In this verse it is observable that we do not find either of the two phrases, *resurrection of the body* or *resurrection of the dead*. Let the reader compare it with 11-15th verses of the same chapter, where the topic is unquestionably the general and literal resurrection of all the dead, and he will at once see, from the different style of description, that the two resurrections are not of the same kind.

The 5th verse simply informs us, that until towards, or at the closing of the thousand years, there shall be no similar resurrection of men animated with a spirit hostile to the Church.

The other passage, which is commonly quoted to prove that there will be two literal resurrections of the dead, is 1 Thess. iv. 16. "And the dead in Christ shall rise first." The context, however, proves that these words teach no such doctrine as that there will be two literal resurrections of the dead. The Apostle simply tells us that the saints who are alive at the coming of the Lord shall not get the start of

(*φθάνω*) those who are asleep (15 v.); for when the Lord shall descend, the dead in Christ shall first rise (16 v.); and then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord (17 v.). The question of a first and second resurrection is not even glanced at.

2. *This change will be, not a creation, but a resurrection.*—The reader may turn to 1 Cor. xv. 42-54, for a confirmation of this observation. In some way the resurrection will be a re-fashioning of the old body. The new body will be evolved from it. It will not be strictly a creation, but a remoulding. How this will be secured we know not. Some metaphysicians, and among others, Samuel Drew, in his "Identity and Resurrection of the Human Body," imagine that in each case a germ will be preserved from destruction in the grave, or from assimilation to any other living organized body; and that this germ will be the root or basis of the resurrection body, thus preserving the change from being, in the fullest sense, a creation. The figure of the seed and of the body given to it, used by the Apostle in 1 Cor. xv. 35-38, is quoted with great force in confirmation of this view.

An illustration may be derived, too, from the changes which many creatures undergo; as, for instance, the caterpillar, which changes into a chrysalis, and then into a beautiful winged moth, the creature being in some mysterious way the same through all these developments. No one would say that, in such a case, the winged moth was a new creation, but a refashioning. Chemistry, and especially the chemistry of animal bodies, is beginning to cast some light upon the Scripture doctrine of the resurrection, and will, no doubt, yet accomplish much more in this direction. Meanwhile, the resurrection remains purely a doctrine of revelation, though confirmed and illustrated by many analogical phenomena.

3. *The change wrought in the human body by the resurrection will be thorough.*—The probabilities are that the change will be as complete as that wrought in the single grain (1 Cor. xv. 37), which develops into the blade and ear; or that effected in the body of the chrysalis when it is converted into a butterfly. The Scriptures, in fact, describe the

change as being thorough and complete. "Thou sowest not that body that shall be." "It is sown in corruption, in dishonour, and in weakness; and it will be raised in incorruption, in glory, and in power. It is sown a natural body, it is raised a spiritual body" (1 Cor. xv. 42-44). What a spiritual body may be we cannot conceive. One thing is revealed; it will not be made of flesh and blood, as our present bodies are (1 Cor. xv. 50), for "flesh and blood cannot inherit the kingdom of God." The resurrection body will not be nourished as ours are, for "in heaven they neither hunger nor thirst" (Rev. vii. 16). Nor will such bodies be generated as human bodies now are, for "in heaven they neither marry nor are given in marriage, but are as the angels of God" (Matt. xxii. 30). But all these changes put together involve clearly a radical transformation. All the changes which living organized bodies undergo are governed by one fundamental principle; in every change of element, or state, the animal is furnished with a body suited to its new mode of being. Hence when a creature, which used to live in the water or creep upon the earth, is removed to another element—say, for example, the air (as in the case of the caterpillar converted into the butterfly), it is always furnished with an entirely new organism adapted to its altered circumstances.

Now, between our present bodies and the heavenly state, there is a manifest and invincible incongruity; for, says the Apostle: "Flesh and blood CANNOT inherit the kingdom of God, neither doth corruption inherit incorruption" (1 Cor. xv. 50). Hence the necessity of a change, such as the Scriptures reveal, to fit our bodies for the heavenly world. We shall need resurrection bodies to qualify us for that spiritual state (44 v.).

4. *The model of the believer's resurrection body will be the glorified body of Christ.*—In his discussion about the resurrection of the body, the Apostle affirms: "As we have borne the image of the earthly (Adam), we shall also bear the image of the heavenly (Adam)" (1 Cor. xv. 49). "The Lord Jesus Christ shall transform (*μετασχηματίσει*) the body of our humiliation, that it may be fashioned like unto the body of His glory," or His glorified body (Phil. iii. 21). "When He shall appear, we shall be like Him" (1 John iii. 2).

how glorious and majestic that body is, who can tell? not the body in which our Lord appeared to the disciples after His resurrection, but before His ascension; when He was not yet glorified (John xx. 17). It was the body which Stephen saw at his martyrdom, "standing at the right hand of God" (Acts vii. 56); and the vision which struck the beloved John senseless with awe and wonder (Rev. i. 17). See page 187 *et seq.* When the believer is thus conformed to Christ's image in both elements of His nature, his likeness to his Lord will be complete; when this transformation shall have taken effect in all the members of the Church will be perfected (Rom. viii. 29).

The resurrection of Messiah is the pledge and the assurance as well as the model, of ours. "Now is Christ risen from the dead, and become the first-fruits of them that shall be" (1 Cor. xv. 20). "But every man in his own order; as Christ, the first-fruits; afterward, they that are Christ's at His coming" (23 v.). His resurrection was the consecrated seed of the vast harvest of the dead (see also Acts i. 3, and Acts xvii. 31), guaranteeing the ingathering of the rest.

In 1 Cor. v. 1-4 this resurrection body, and not heaven, is Paul's topic. This is clear from the fact that it is to be both "from heaven" (2 v.), and "in heaven" (3 v.); clearly, then, it cannot be the same as heaven. In pregnant verses the believer's present body is said to be "a movable tent," "earthly," "dissolving," "burdened," "mortal." But the resurrection body will be "a building of God," "an eternal residence," and with "heaven" as its location. It will be "from heaven," as to the power which it will be fashioned; and when the believer puts it on, mortality will be swallowed up of life. The last vestige of the primeval curse will be gone.

The resurrection will be effected by the power of our Lord.

His voice that will raise the dead (John v. 28, 29). The bodies of the saints will sleep in Jesus (1 Thess. iv. 14), under His guardian care; and His power will restore them at the last day. These were His majestic words in His flesh: "I am the resurrection and the life: he that believeth in Me, though he were dead, yet shall he live; and whosoever liveth and believeth in Me shall never die."

die" (John xi. 25, 26). "The Lord Jesus Christ shall change our vile body, that," etc. (Phil. iii. 21). "Christ our life" (Col. iii. 4), both as to our bodies and our souls.

This victory over death is reserved to grace Immanuel's second coming to judgment. Already on His head are many crowns, but this will be the last that shall adorn His mediatorial reign. This will be His culminating triumph. Then every foe will be prostrated. "The last enemy that shall be destroyed is death" (1 Cor. xv. 26). "And then shall be brought to pass the saying that is written, death is swallowed up in victory" (54 v.). "Mortality shall be swallowed up of life" (2 Cor. v. 4). The victory of mediatorial love and power shall be complete, and it shall be as though there had been no curse.

6. *The resurrection will be immediately followed by the final judgment.*—This we gather from Matt. xxv. 31-46, and from Rev. xx. 11-15. The dead will be raised, that they may be judged. But it may be asked, why this second judgment, if at death the spirit returns to God who gave it, and is at once either happy or miserable? We answer, that the judgment may be publicly ratified in the presence of an assembled universe; and that it may take effect upon the entire man, upon the body as well as upon the soul.

In reply to the infidel objection, that it is cruel of God to raise the bodies of sinful men, merely to exhibit His justice in their punishment, we answer, that this objection virtually repudiates all moral government; for, if God may not punish transgressors according to their deserts, then He cannot exercise any moral government at all, and the rational universe must be left without law. Besides, be it ever remembered, that, through the mercy of God in the gospel, the resurrection becomes a possibility of immeasurable glory to men. It is only wilful impenitence and unbelief that convert it into a fearful disaster. (See John v. 29.)

7. *The resurrection will take place at the close of the present dispensation.*—All previous economies have culminated in this. This was symbolized on the Mount of Transfiguration, when Moses, the giver of the law, and Elias, its restorer, appeared to do homage to Jesus Christ, its fulfiller; and when Jehovah, the Father, proclaimed to all the coming ages, "This is My beloved Son, in whom I am well pleased; hear ye Him" (Matt. xvii. 5).

We have now received a "kingdom which cannot be moved" (Heb. xii. 28); the dispensation of divine mercy under which we live is never to be superseded by another, as the Mosaic economy was.

These are "the last days in which God hath spoken to us by His Son, whom He appointed heir of all things" (Heb. i. 2); "the last days in which God will pour out His spirit upon all flesh" (Acts ii. 17). "On us the ends of the world" (*i.e.*, the last dispensation, or that period and mode of the divine administration under which the affairs of the world will be wound up—*Barnes*) "are come" (1 Cor. x. 11). The last days, or dispensation, commenced at Pentecost, and will continue to the sounding of the trumpet of God.

The millennium will only be a brilliant period in this dispensation. It will introduce no new element in the government of God's earth or Church. It will simply be a part of the last days, or gospel dispensation. The resurrection will not precede the millennium, but will follow it. As we have seen (pages 259 *et seq.*), the first resurrection is a figurative and a spiritual one (Rev. xx. 4-6). It will not destroy death, for, at the close of the millennium, we have the final apostacy, the second great battle with Gog and Magog, and the destruction of the hosts of God's enemies (Rev. xx. 7-9). The resurrection of the bodies of men, and the swallowing up of death in victory, will be clearly post-millennial.

III. WE COME NOW TO AN EXAMINATION OF THE BELIEVER'S GLORY IN HIS FINAL AND PERFECTED STATE.

1. *The glorified Church will have a magnificent place of residence.*—The idea of place (as we have already observed respecting the separate state) necessarily attaches to finite beings. But where the place of the eternal residence of the redeemed will be, we know not. Doubtless it will be a sort of metropolis to the universe, where the King of kings will hold His court, and display His regal state. His throne (Rev. xxii. 3) and His temple (Rev. xxi. 22) will be there.

Whether it will be confined to one world, or will embrace many worlds in its vast and blessed territory, we know not certainly. We read of a new heaven and a new earth, wherein dwelleth righteousness (2 Pet. iii. 13), after

the fire of the last universal conflagration (11, 12 v.); from which it appears probable that the renewed earth will be one province in the domain of the redeemed.

"In My Father's house," said Jesus, "are many mansions; if it were not so, I would have told you; I go to prepare a place for you" (John xiv. 2). What those many mansions are, and where they are situated, we shall not know until we reach them.

One thing, however, we gather from all the scriptural references to the heavenly state, viz., that in that blessed world every object is inconceivably beautiful. The gorgeous symbology of the Apocalypse teaches this. There, everything that can offend the eye is removed, and all external scenes are redolent with beauty, and ministrative to the highest enjoyment.

2. *Every believer will be perfectly conformed to the likeness of his Lord.*—When the two elements of his nature are again united and glorified, the saint will be completely assimilated to the image of Jesus. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is" (1 John iii. 2). "His name shall be in our foreheads" (Rev. xxii. 4). His character shall be reflected in ours. His exalted human nature shall be the type and model to which ours shall be eternally conformed.

In the person of the Christ, humanity has attained its climax of dignity, that all the redeemed may be raised to a participation in its glory.

3. *Every saint will enjoy immediate and direct communion with "God in Christ."*—The Scriptures teach that we shall eternally commune with the Father and the Spirit through the Son. The personal godhead of the Father and the Spirit we shall never see.

"Not that any man hath seen the Father" (John vi. 46). "No man hath seen God (the Father) at any time; the only begotten Son, who is in the bosom of the Father, He hath (ever) declared Him" (John i. 18). "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). He is "the King invisible" (1 Tim. i. 17). "He dwelleth in the light which

no man can approach unto ; whom no man hath seen, NOR CAN SEE" (vi. 16); and so 1 John iv. 12.

When, therefore, our Lord says: "Blessed are the pure in heart, for they shall see God" (Matt. v. 8), we must understand Him as meaning they shall see God in Christ. This is the description of heaven in which the Scriptures abound. Let the reader ponder the following examples: "Present with the Lord" (2 Cor. v. 8). "They shall see His face" (Rev. xxii. 4). "To be with Christ" (Phil. i. 23). "That where I am, there ye may be also" (John xiv. 3). "That they may be with Me where I am, that they may behold My glory" (John xvii. 24). "Then we shall see (Him) face to face" (1 Cor. xiii. 12). "We shall see Him as He is" (1 John iii. 2). "The Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22). "The glory of God did lighten it, and the Lamb is the light thereof" (23 v.). "The throne of God and of the Lamb shall be in it; and His servants," etc. (xxii. 3). Hence it appears that, as in the patriarchal, legal, prophetic, and Christian times, all the visible manifestations of the Godhead have been appearances of the Son, so will it be in heaven. The Lord God Almighty will for ever be communed with through His incarnate Son.

4. *In the heavenly state every one will find hallowed and happy employment.*—That bright world will be no place for a dreamy apathy, but will witness the unceasing activity of all our redeemed powers. "The servants of the Lamb shall serve Him" (Rev. xxii. 3). "They rest not day nor night" (Rev. iv. 8). "They are before the throne of God, and serve Him day and night in His temple" (Rev. vii. 15). "There shall be no night there" (Rev. xxi. 25). We shall need no rest, for we shall be strangers to corruption, exhaustion, and decay. On the countenance of the inhabitant of heaven the lines and furrows of age can never appear.

What the special employments of heaven will be we know not. They will, doubtless, include the contemplative (1 Pet. i. 12) and the active (Rev. xxii. 3). The intellect, the heart, the emotions, and all the faculties of the spiritual body, will be ever active in the land of the blessed.

In fact, employment will be one source of bliss. Creatures can only be happy in the due exercise of their powers.

This is true of all ranks and grades, from the ephemeron to the seraph. In the perfect dedication of all our faculties to the service and glory of God, we shall attain our pinnacle of blessedness.

5. *In that state our knowledge of all kinds will be vastly increased.*—All the errors of this life will be corrected. In the presence of the Incarnate Truth all untruth will die. "Now we know in part (our knowledge is mixed with many mistakes), but when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known" (1 Cor. xiii. 9-12).

Not that our knowledge will become as extensive as that of our Creator. Infinity of knowledge can only reside in one intellect, the mind of God. But the knowledge of believers in heaven will be expurgated of all error. In this respect they will know even as they are known. Moreover, they will be effectually guarded from future mistakes. All their advances will be in the direction of truth; they will never misinterpret God's mind, or will, or works; and their knowledge will be characterized by an endless progression. "Onward!" will be their eternal motto. Through the whole of their being they will be making fresh discoveries of divine wisdom and glory in the works of God, and especially in their own salvation; and in this ever-expanding acquaintance with Jehovah they will realize another element of their ever-augmenting bliss.

6. *In that blessed world the glorified will enjoy the pleasures of exalted companionships.*—They will know each other, and will commune with each other in worship and in service. "They will come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven" (Matt. viii. 11). The joys of heaven are here likened to a social festive gathering, in which all the saints will join. "Ye are come to—an innumerable company of angels, to the general assembly and Church of the first-born ones who are enrolled in heaven; and to—the spirits of just men made perfect" (Heb. xii. 22, 23).

The pictures given of heaven in the Book of Revelation

agree with this idea. There we have many glowing descriptions of united worship. The choir is represented as singing but one litany. The same sentiments animate the hearts, and the same songs flow from the lips of the redeemed. (See Rev. iv. 9-11; v. 8-14; vii. 9-12; xi. 15-18; xiv. 3; xv. 3, 4; xix. 1-7.)

Doubtless each vessel of mercy will preserve its own identity. Heaven will present an infinite diversity in its inhabitants, but there will be, amid personal distinctions, a oneness of fellowship. All that mars our pleasure in each other's society on earth will be gone. All crotchets, evil tempers, crooked ways, and unchristian jealousies, will be laid aside. We shall all be without fault before the throne; and when we discern in each other the perfect image of our Lord, there will be no drawback to the cordiality of the embrace of our mutual love.

Man was made for society, and is largely dependent upon his companionships for his comfort. Good men have their hearts pained here by the wickedness which they see around them. (See Psa. cxix. 136.) But in the better world, we shall have no such element of bitterness in our cup. Perfectly holy ourselves, we shall be surrounded with those like-minded with ourselves; and in communion with them, shall enjoy another source of felicity.

7. *Above all, the redeemed in heaven will realize the blessedness of the full favour of God, and of intimate oneness with Him.*—The last taint of corruption being gone, there will be nothing to hinder the perfection of this union. When the Church stands without fault before the throne, Jehovah will fold her in His eternal embrace, and admit her to the closest communion with Himself that a creature can enjoy. "HE will wipe away all tears from her eyes" (Rev. vii. 17); and when He dries up the fountain of sorrow, who can bid its waters again flow? How effectually must ALL tears be wiped away, when HE condescends to perform that act of love!

Then will the Redeemer's prayers be fully answered: "The glory, which Thou gavest Me, I have given them; that they may be one, even as we are one. I in them, and Thou in Me, that they may be made perfect in one" (John xvii. 22, 23). Then will "God be all in all" (1 Cor. xv. 28). "Christ will be all in all" (Col. iii. 11), and we

shall "be filled with all the fulness of God" (Ephes. iii. 19). "A great voice out of heaven shall proclaim, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and GOD-WITH-THEM Himself shall be their God; and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for former things are passed away" (Rev. xxi. 3, 4).

In this consummation we shall realize something infinitely more glorious than the dreams of the Pantheist. We shall never lose our individual consciousness, though God will be all in all. Our personal being will be perpetuated, not destroyed. In "God's favour we shall find our life" (Psa. xxx. 5), and "in His presence we shall taste a fulness of joy, and at His right hand find pleasures for evermore" (Psa. xvi. 11).

8. *The glory and bliss of heaven will be eternal.*—The believer's future blessedness is styled "an inheritance incorruptible, and undefiled, and that fadeth not away" (1 Pet. i. 4). "This is the promise that He hath promised us, even ETERNAL LIFE" (1 John ii. 25). "He that doeth the will of God abideth for ever" (1 John ii. 17). His future lot will be an "eternal weight of glory" (2 Cor. iv. 17). When he dies, "he is received into everlasting habitations" (Luke xvi. 9). "The righteous shall go away into life eternal" (Matt. xxv. 46). They shall be made immovable "pillars in the temple of God, and shall go no more out" (Rev. iii. 12).

The crowns of heaven never lose their splendour, nor its joys their sweetness, nor its garments their whiteness, nor its glories their brightness, nor its songs their harmony, nor its engagements their interest. Eternity is inscribed upon the whole of its blessedness.

9. *Heaven will present a diversity in the degree of the glory of its inhabitants.*—Glory is the consummation of grace, and as we see a sovereignty displayed in the communication of the latter, we may expect to see the same sovereignty exhibited in the distribution of the former. God does not give to all the same amount of grace: why may He not exhibit the same diversity in the final glory of the redeemed? REALLY good works are simply the fruits of God's own Spirit; for "it is God who worketh in us both to will and

do of His own good pleasure" (Phil. ii. 13). When, therefore, God graciously rewards the eminent piety of some saints with a brighter crown than the rest, He is in effect only honouring His own grace. There is no legality here. Degrees of grace imply necessarily degrees of glory, for the latter is simply the development and consummation of the former.

The parable of the talents, in Matt. xxv. 14-30, clearly teaches this great truth. The perverse attempts of some commentators to limit its application to the millennium are mere evasions of its resistless force. It clearly applies to the rewards of the last day.

In the same strain is the language of Luke xii. 37, in which special honour is promised to the servant found watching. In Gal. vi. 7, 8, we are told, that whatsoever a man soweth, that shall he also reap. In 1 Cor. iii. 8, that every man shall receive his own reward according to his own labour. In 2 Cor. ix. 6, that he who soweth sparingly shall reap also sparingly, while he who soweth bountifully shall reap also bountifully.

'They that be wise (margin, *teachers*) shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever" (Dan. xii. 3, compared with 1 Cor. iii. 13-15). Some of these passages are undoubtedly capable of being explained as referring primarily to the reward enjoyed by self-denying labour and eminent devotedness in this world, but they announce a general principle, which applies to the good man's reward as a whole. If Jehovah may thus honour and reward special zeal and holiness in this life, why may He not do so in the life to come? The Scriptures teach us, in fact, that He will do so. The parable of the hiring of the labourers at different hours of the day, who are all paid alike (Matt. xx. 1-16), does not in the slightest degree militate against the doctrine of degrees of glory. The principle which that parable is intended to illustrate is given both in the opening and in the concluding verses: 'Many that are first shall be last, and the last shall be first' (xix. 30, and xx. 16). The allusion is not to heaven at all, for surely there will be no murmuring there, no grudging one against the other. But the principle which our Lord intended to illustrate was, that in the kingdom which He had come to set up in the earth, the

vilest transgressors, Gentiles included, were to be admitted on repentance and faith to an equal and immediate participation in all the privileges of this dispensation. Persons the farthest from God were to be admitted equally with those who had been most moral. Publicans, harlots, and Gentiles, who had lived in the neglect of everything sacred, were, on the exercise of faith, to be received. The last were thus to become first. But the Pharisees and Scribes and self-righteous Jews generally, rebelled against this arrangement.

This is, we conceive, the meaning of the parable. In the exposition of such portions of Scripture we must not cut them to the quick. The minor details may not be capable of a full interpretation, for figures and parables are only the shadows of doctrines. In them we must look for resemblance, and not for identity.

PART V.

THEOLOGY IN ITS INTERNAL EVIDENCE OF A DIVINE ORIGIN.

OUR object in this part will be to prove that the method of saving sinners, which we have considered in the preceding pages, is in every respect worthy of the Divine Being; and that, assuming the existence of the attributes usually ascribed to Jehovah, we may argue, *à priori*, that the evangelical system is true, because it so exactly harmonizes with those attributes. "IT BECAME HIM, of whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings" (Heb. ii. 10). The sentiment of the Bible is that the saving of men by the sacrifice of a suffering Saviour is a procedure infinitely becoming the Creator of all things. Hence those who affirm the doctrine of salvation by the agony and death of a substitutionary Mediator to be unworthy of God are at obvious issue with the Scriptures.

It is our decided conviction that the gospel contains within itself the best proof of its own divinity. The ex-

al evidence is valuable ; and we would not slight it ; but internal is, to our minds, far more powerful and convincing. Every fresh examination of the gospel deepens conviction, that the facts and doctrines recorded upon ages are the effects of a direct and supernatural intertion of the Most High ; and this conviction is mainly luced by the character of the facts and doctrines themselves, and by their wonderful adaptation to accomplish the t sublime and godlike results. The internal evidence of divinity of the gospel is like a rock of adamant hewn in form of a solid cube, which, turn it whichever way you se, still finds a firm base on which to rest.

CHAPTER I.

THE GOSPEL IS INFINITELY WORTHY OF GOD.

The evangelical system furnishes a surpassing illustration very perfection of God.—The various attributes which, as have seen, constitute the glory of the Most High, are xhibited in the cross of Jesus, and in the doctrine of ition thereby. These attributes are chiefly Goodness, ness, Wisdom, and Power, in which all the other persons usually mentioned by divines may be comprehended.

In the evangelical method of saving sinners we have the best exhibition of divine goodness.—The goodness of God finite. He is love in its very essence. His goodness nes various forms suited to the condition and circumstances of its objects.

l the works of God bear a more or less emphatic testimony to His benevolence. And whatever there may be in state of things in this world of ours, that appears undly to human happiness, may be satisfactorily acted for by the fact that man has sinned. What remains re original constitution of things, even in this world, kens an author of infinite benevolence. It is man's rture from divine laws, both physical and moral, that introduced misery into this province of Jehovah's dons. "By one man sin entered into the world, and

death by sin; and so death passed upon all men, because all have sinned" (Rom. v. 12).

But the highest display of divine goodness is that given us in the salvation of sinners by the atonement and righteousness of the Son of God. It required an infinite gift to afford adequate expression to infinite love. The material worlds were finite and limited in their number and extent. In them divine goodness had been as it were labouring for utterance; but the music of the spheres, the bounties of a benignant providence, the songs of myriads of happy beings, had all failed to give adequate expression to the unsearchable love of God. That stupendous sacrifice made by the divine Father, when He freely gave up His own equal Son for us all, was necessary that the universe might see and feel how unfathomable is the divine goodness. "God *so* loved the world" (and how much that was, who can tell?), "that He gave His only begotten Son, that whosoever believeth in Him might not perish, but have everlasting life" (John iii. 16). The salvation of this fallen world was not absolutely necessary. Jehovah could have afforded to lose one world from among so many. He could have annihilated the earth and its inhabitants, and have created another world and another race in their stead, by a mere volition. He could have multiplied worlds and systems of worlds to an indefinite extent. In fact, the investigations of modern astronomy have rendered it very probable that Jehovah is engaged in the production of new systems of worlds, wherewith He is studding the fields of space, as well as in upholding the worlds and systems already formed. And amid this affluence of creative power, why did the Father of all make so unparalleled a sacrifice for the salvation of our rebellious race? He had but one such Son to give, and He could have no other such Son; but worlds and races of creatures He could have multiplied indefinitely. And yet He made the sacrifice—a sacrifice unequalled even in the annals of divine goodness. Well might the Apostle say, "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us" (Rom. v. 8).

And how infinite were the love and compassion of the Divine Word in stooping to assume humanity into union with His divine nature, that He might be competent to suffer

is the substitute of the guilty. This was the *ne plus ultra* of divine condescension. The universe saw it once, but no similar act shall it, or can it, ever again behold. This linking together of the Creator and the creature in one person is the lowest stoop that God can take.

Thus in the cross of Jesus Christ the unutterable goodness of God is most conspicuously displayed; and from that one concentrated manifestation we may learn more of the profundity of divine benevolence than we can gather from the study of the whole universe.

b. In the redemption of men by Christ Jesus, Jehovah conspicuously displays His holiness.—The holiness of God is that attribute which lends a grace and an ornament to every other. It renders Him the supreme moral excellence.

"Jehovah is holy in all his ways, and righteous in all His works." But by the sacrifice of His Son He has given an overwhelming proof that "He is of purer eyes than to behold iniquity." Jesus, the Son of God, died as a sacrifice for sin; in this fact we behold the rectoral justice of God. Through the sacrifice of Jesus the vilest sinner is forgiven; and herein we discern the riches of divine mercy. Voices apparently incapable of harmony come to us from Calvary; from that mountain we hear pealing the tenderest accents of mercy and the loudest thunders of justice; and there is no discord, but harmony sweeter than that furnished in the music of the spheres.

The costliness of the sacrifice indicates the heinousness of sin in the estimation of God. How terribly deep must have been the stain of iniquity, since nothing could remove it but the blood of Jesus! How inflexible must be the holiness of God, seeing that the only condition on which He would pardon the unholy was the atoning sacrifice of His own Son!

There is nothing which tells us in such impressive strains, that "God is of purer eyes than to behold iniquity," as does the cross of Jesus Christ. It is in it that He most emphatically "declares His righteousness."

c. The evangelical system is the masterpiece of divine wisdom.—The wisdom of God is that perfection which enables Him to select the very best method of conducting all His affairs. From the frame of the tiny insect to the constitution of man himself, all created things testify to the

THE GOSPEL WORTHY OF GOD.

profundity of the divine wisdom. The vast and complicated machinery of the universe, which performs its evolutions so surely and yet so silently, is a splendid monument to the infinitude of the Creator's intelligence.

But the evangelical system is the most stupendous achievement of even His wisdom. By it moral problems, apparently incapable of solution, are solved. The claims of law are harmonized with the yearnings of mercy. The divine character is vindicated, and yet man is saved. The heart of the rebel is made to love the Supreme Being, from whose authority he had revolted, while at the same time the authority of the lawgiver is armed with additional sanctions, and enforced with a still deeper emphasis. The malice of Satan is defeated, and the throne of Jehovah established upon a firmer basis than ever.

And the means employed to attain these ends are so magnificent, that we intuitively feel they must be the offspring of infinite wisdom. What creature could have conceived the idea of the incarnation of the Eternal Word? Who could have devised the mysteries of Calvary but God Himself?

By the evangelical system we have furnished to us a wonderful display of THE TRIUNE GOD—such a display as in all probability the universe would never have beheld had man not sinned. The fall may have been permitted for this very reason, that the one God might discover Himself in His tripersonality to His creatures. One thing is certain, that we may learn more of God from the redemption of men by Christ Jesus, than we can gather from the study of all His other works. Hence we read that "through the Church made known unto the principalities and powers of heaven the manifold wisdom of God" (Ephes. iii. 10); and again are told that into the mysteries of redemption "the ardent desire to look" (1 Pet. i. 12). Their observation is far more extensive than ours. The creation is before them. Their mental powers are in the highest order. And yet the Cross is their chosen study; over its mysteries they delight to bend, and glorify they long to penetrate. Surely, then, the Lord was right when he designated his Lord, "Christ, the Son of God." That subject on which the angels of heaven so fervently love to dwell must contain more of God

Other, it must be what we have designated it at the commencement of this section—the masterpiece of divine wisdom.

d. In this scheme of mercy we have a magnificent display of divine power.—There are two kinds of power—physical and spiritual; and of these, the latter is incomparably the more glorious. Both, however, are displayed in the evangelical system. The PHYSICAL power of God is discovered in the ease with which he has made the material world bear witness to the truth of the gospel of His Son. The miracles which attest the divinity of the Christian religion prove that all nature is still in the hands of her God, and that He who made and sustains what are called natural laws can at any time swerve from them, if by so doing He will accomplish a greater good than would be attained by rigidly and invariably adhering to them. Every element has been made to give its voice in vindication of the truth of the Bible. The sea has been rolled back—the earth has been shaken—the wind has been stilled—the storm has been raised or hushed—thunders have rolled and lightnings have flashed—the sun has been clothed with darkness—that men might learn the divine original of the documents in which the evangelical system is taught. And for the same end, diseases have been inflicted or removed, and men have been smitten with death, or snatched from the grave itself.

The whole course of providence has been made subservient to the achievement of one design—the salvation of men by Christ Jesus. From the fall of Adam until now, all the events that have transpired upon our earth, whether they have been the doings of the friends or the enemies of religion, have been caused to converge in one common centre—the salvation of the Church. Stupendous manifestation of Omnipotence! Let the reader dwell on it.

But the evangelical system is pre-eminently distinguished by the MORAL power which it exerts. The renewal of an immortal and rational soul is a higher achievement of power than the formation of a world. Matter is inert and incapable of resistance; mind is active and intelligent; and the human mind is naturally averse from that which is spiritual and divine. The effecting a moral transformation in human minds is, therefore, one of the mightiest exhibitions of divine power.

Now, the evangelical system is the means of accomplishing this great work. There is a mighty moral power in the doctrine of Christ and Him crucified. "The gospel is the power of God unto salvation to every one that believeth" (Rom. i. 16). "The preaching of the Cross is to them that perish foolishness ; but unto us who are saved it is the power of God" (1 Cor. i. 18). Jesus said, "And I, if I be lifted up, will draw all men unto Me" (John xii. 32). The doctrine of the Cross is admirably adapted to exert a mighty influence over human souls. It is suited to be "the power of God unto salvation." It presents to the human heart every motive of the influence of which it is susceptible. It appeals to our fears and to our hopes—to our dread of misery and our love of happiness—to our regard for our own well-being and to our obligations to God. But its great power as an instrument lies in the fact that it presents us with so amazing and unparalleled an exhibition of divine love. It is this which renders it mighty in the softening of the hearts of the rebellious. The way to disarm an enemy, and to convert his hatred into friendship, is to convince him that you love him. Threaten him, and you will exasperate his enmity ; pursue him with your vengeance, and you will but impart an additional deadliness to his hatred ; slay him, and with his dying breath he will curse you ! If you would have him at your feet or in your arms, with a softened and relenting heart, you must convince him that you love him, you must overwhelm him with kindness, you must heap favours upon his head ! If anything will soften him this will ! And this is the principle on which God acts in winning the hearts of men to Himself. He presents Himself to them in the Cross of his Son in an attitude of unutterable tenderness, of infinite compassion, of most persuasive invitation. He knew how to carry the citadel of the soul ; and hence, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19).

And having reconciled us to Himself by the death of His Son, the cross becomes thenceforth to us the main incentive to holiness. Christians overcome Satan by "the blood of the Lamb" (Rev. xii. 11). Their hearts are "purified by faith in Jesus" (Acts xv. 9). This is the victory by which they overcome the world, even their faith" (1 John v. 4).

The Cross supplies them with the mightiest dissuasives from in, and with the strongest incentives to holiness. "The love of Christ constrains them;" and, acting under the influence of this sublime motive, they become "fruitful in every good word and work."

But the great secret of the power of the Cross is to be found in the fact that Jehovah hath constituted it the medium of the communication of the purifying influences of the Spirit. "The renewings of the Holy Ghost are shed on us abundantly through Christ Jesus (Tit. iii. 5, 6). The living Author of the evangelical scheme has not left it to work its own results apart from His continued interposition. He has not left the framework of the material universe to accomplish the ends of its existence without the exertion of His divine power; but having adapted the mechanism of nature to the production of certain results, He sustains the mighty fabric, and controls and directs all its movements. Natural laws are but the orderly manifestations of His power—the systematic operations of His hand. And the apparatus of facts, and doctrines, and motives which constitutes the evangelical system, is but the medium through which He displays His power over rational souls. Conversion and sanctification are both His work. "The weapons of our warfare are mighty through God to the pulling down of strong holds, casting down imaginations," etc. (2 Cor. x. 4). This is the true secret of the strength of the evangelical system, which has enabled it to triumph over the opposition of ages, and which still invests it with immeasurable power for good. It is the moral lever by which the world is to be raised from its present depravity and abasement.

And the gospel has proved its might in the accomplishment of many important results in the history of our world, short of conversion and salvation. It has exerted a wonderful power over the thinking of men whom it has not regenerated. It has contributed largely to purify our philosophies. It has uprooted many scientific errors. It has infused its influence into the legislation of countries professedly Christian. It has destroyed much injustice and oppression. It has aided the triumphs of civil and religious liberty. It has stimulated men to the foundation of innumerable charitable institutions. It has polished and refined

the manners of the nations. All history proves that the evangelical system is a mighty power for social and political good, while the records of the true Church attest that it is "the power of God unto salvation."

Thus we see that in the gospel we have a glorious manifestation of every perfection of Jehovah. And this constitutes the glory of the gospel. Jehovah is the supreme good—the chief excellency—the highest beauty. Everything is beautiful in proportion to the degree of the clearness where-with God discovers Himself therein. That which invests a blade of grass or a dewdrop with loveliness in the eyes of a devout man, is the fact that in it he can discern traces of the wisdom and power of his God. This clothes the firmament, with its gorgeous display of worlds, with overwhelming majesty to the vision of the holy and the good. This is the true rule of beauty—*the more of God there is in anything, the greater must be its glory*. And if this canon be a true one, then there is more of glory in the Cross than there is in the united splendours of the material universe; for there is more to be learned of the Divine Being in the gospel of Christ than can be gleaned from the study of the profoundest arcana of nature. "God, who commanded the light to shine out of darkness, hath shined into our hearts, to give us the light of the knowledge of His glory in the face of Jesus Christ" (2 Cor. iv. 6). The creation of natural light was a wonderful manifestation of Jehovah, but it is in the face of His beloved Son that God hath given us the fullest and most comprehensive discovery of "the light of His glory."

Our earth has, indeed, been dishonoured by the revolt of its inhabitants from the authority of their Maker. The black banner of rebellion against God has long floated on its surface, and the hand of man has lifted and unfurled this gloomy standard. But this is the very spot in the universe which the Maker of all has in His sovereign mercy chosen for the fullest exhibition of His mighty Name. He has poured the brightest beams of His glory upon one of the darkest regions of the creation.

And this fact has put an honour upon the earth, which should render it, notwithstanding all the crimes of its inhabitants, a sacred spot in the estimation of the pious and devout. On this world the Son of God was cradled in a

er ; He has left upon its soil the footprints of His pilgrimage from Bethlehem to Calvary ; its deserts listened to His midnight groanings and supplications ; its mountains have heard the majestic tones of His commanding voice ; its stars, which shine upon us, once beamed upon its surface as drunk in His heart's blood ; and in its midst He has reposed in a sepulchre !

The writer cannot disengage these associations from his mind when he gazes upon the external world. To him earth is holy ground, because it has been hallowed by the birthplace and residence of the Lord of life and death.

And when he ventures to inquire why this amazing distinction was bestowed upon this unworthy province of God's dominions, he can only find a reply in the words of the Great Teacher Himself, "Even so, Father, for seemed good in Thy sight." This is, of all the displays of Divine Sovereignty, the most majestic and overwhelming.

The evangelical system is becoming the relation which the Father sustains to His beloved Son and to His rational creatures.

The evangelical system is becoming the relation which the Father sustains to His beloved Son.—It is often objected to this form of doctrine, that it represents the Divine Father as acting unworthily to His innocent Son. The theory of substitution is branded as a crying injustice. The death of an innocent Saviour in the stead of guilty sinners is represented as contrary to every attribute of the Father's nature. And so we admit it would have been, had the Eternal Word consented to become incarnate, and had not the human soul of Jesus fully acquiesced in the arrangement by which His person was devoted to be the great sacrifice for sin. But the Scriptures tell us that the Eternal Word came to array His divine glories in human form with an infinite willingness. "Lo, I come to do Thy Father's will," was His language. And after the consummation of that tremendous mystery, the incarnation, we find the human soul of Jesus cordially consenting to become the satisfaction for our sins. At the very crisis of His agony, He said, "The cup which My Father giveth Me to drink, I will not drink it?" (John xviii. 11).

Now, if the Redeemer heartily acquiesced in the arrange-

ment which doomed Him to be a sacrificial victim for our transgressions, what injustice was there in this arrangement, so far as Christ was concerned?

We reject with horror all those representations which describe the Father as taking any pleasure in the sufferings of His Son for their own sake. Jehovah can take no pleasure in the sorrows of any of His creatures for their own sake, much less in those of His own Son. True, it is said that "it PLEASED the Lord to bruise" His Son. But why did the Father gaze upon the agonies of Gethsemane and Calvary with complacency?

He beheld with infinite satisfaction the unsullied holiness of the victim. The Saviour "offered Himself without spot to God" (Heb. ix. 14). He was the lamb of God, "without blemish and without spot" (1 Pet. i. 19). His sufferings afforded Him an opportunity of displaying the intensity of His zeal for His Father's glory, and His perfect unselfishness; and it was the virtue displayed by Jesus in the hour of His trial that caused the Divine Father to gaze with complacency upon the sufferings of His Son. He took pleasure in them as furnishing the occasion for the last and severest testing of His Son's integrity, and for the consequent exhibition of the dazzling purity of His character.

He gazed with pleasure upon the exhibition of His own attributes furnished in the sufferings of Christ. Wherever Jehovah sees His own image He cannot but gaze upon it with delight. On the completion of creation He beheld in it, as in a polished mirror, a bright exhibition of His perfections, and hence "He pronounced it VERY GOOD." And as He looked upon Calvary He saw in its mysterious agonies the fullest manifestation of His entire character that shall ever be beheld by His creatures. He beheld the light of His glory flashing from the marred visage of His expiring Son: hence the complacency wherewith He regarded the solemn tragedy of the Cross.

He beheld with satisfaction the honour and dignity which should accrue to His law and government from the atonement. He saw that the sufferings of His Son were imparting an additional emphasis to every precept of the law, as well as an augmented weight to all its penal sanctions; that by the atonement the authority of the law was most em-

phatically enforced, and the rights of Jehovah's moral government sustained.

He saw with infinite delight the blessed effects which the death of Immanuel was destined to produce upon the holiness and happiness of man; the unspeakable benefits that it would confer upon the world. He beheld in it the foundation of the reconciliation of man to his Maker, the medium of the impartation of sanctifying grace, the ground of the justification of the ungodly, and the means of restoring the miserable and the wretched to true and lasting blessedness. And gazing upon that untold sum of good, how could He avoid looking with complacency upon the sufferings through which it was to be imparted?

These considerations appear to us to furnish the true reasons why the Father "was pleased to bruise" His well-beloved Son. And when associated with the fact that "Christ gave Himself up FREELY for us all," they vindicate the evangelical system from every appearance of reflection upon the equity of the ever blessed God in His treatment of His beloved Son.

b. We affirm, moreover, *the evangelical system is becoming the relation which Jehovah sustains to His rational creatures.*—All intelligent creatures are responsible to the God who made and preserves them. He has a right to prescribe to them the laws under which He will have them live, and to enforce obedience to such laws by appropriate penalties. And as the Father of all is a being of infinite benevolence, we may be sure He will frame the system of laws by which He governs His creatures with an eye to their happiness and well-being. So that the law of God is not simply a prescription of man's duties to his neighbour and his Maker, but is a merciful directory to the path of true happiness. It is a divine voice saying to every intelligent creature, "This is the path of peace, this is the way of pleasantness;" "In keeping My commands there is great reward." Hence it is obvious, that to repeal or set aside divine law would be no act of mercy to the creation, since that law sets before us the only method by which God's creatures can attain to real blessedness. Jehovah, then, is bound both by respect for His own rights, and by a regard to the well-being of the universe, to maintain intact and inviolate the authority of His law. "The law is

holy, and the commandment holy, just, and good" (Rom. ~~vii.~~ vii. 12).

The authority of the law must be maintained either ~~by~~ by punishment inflicted upon transgressors themselves, or ~~by~~ by some other plan which shall effectually answer all the ends of such punishment.

Sin is transgression of God's holy law. 'It is a direct violation of the statutes of Jehovah Himself, whether made known by the voice of conscience or the teachings of revelation. Hence the plaintive language of David: "Against Thee, Thee only, have I sinned, and done this evil in Thy sight" (Ps. li. 4). The royal penitent had sinned against Uriah, against Bathsheba, against himself, and against every man likely to be injuriously affected by his example. But he was most impressed by the fact that he had sinned against God.

Sin is consequently rebellion against divine authority. He who tramples under foot the divine law virtually repudiates the divine authority. He practically denies the right of the Most High to reign. He says by his actions, "Who is Jehovah, that I should obey Him?"

Sin is repugnant to the very nature of God. The law is founded not only upon a consideration for the happiness of man, but upon the unchanging perfections of the Law-giver. It is a reflection of the moral nature of Jehovah. It breathes His purity,—it illustrates His goodness,—it was dictated by His wisdom. Hence sin, being opposition to the divine law, must be repugnant to the very nature of God.

Sin is the introducer of confusion and misery into the creation. It disturbs the well-being of the universe. Everything was made by God "very good;" but sin mars the divine workmanship, and fills the world with "mourning, and lamentation, and woe." Sin produces wretchedness by disturbing that divine constitution of things which was originally intended to produce nothing but happiness.

Hence sin causes the works of Jehovah to misrepresent their Author, and casts an apparent stigma upon the divine goodness. It thus "robs God" of His glory, and makes the world, in some respects, a seeming libel upon its Author;—it converts a province in the dominions of the God of life, into the region of the shadow of death;—it turns the song

praise into a groan of anguish ;—it converts a paradise into an Aceldama—a field of blood !

For these reasons, sin must expose him who commits it to divine punishment.

Now, the evangelical system is a scheme by which the authority of divine law is maintained, while at the same time transgressors against that law are forgiven. By the sacrifice of Jesus, the indignation of God against sin is emphatically declared, and the claims of the divine government are abundantly satisfied. The universe is made to feel by this method of forgiving and saving the guilty that Jehovah is determined to have His law respected, and His authority maintained. It may be truly affirmed that the one sacrifice of Immanuel is a more emphatic testimony to the divine abhorrence of sin than the perdition of the entire world would have been. This method of redemption, then, is suited to the relation which the Father of all sustains to His intelligent creatures as their lawgiver and judge. By it, “God is just, and yet the justifier of him who believes in Jesus” (Rom. iii. 26). “Mercy and truth are met together ; righteousness and peace have kissed each other” (Ps. lxxxv. 10).

CHAPTER II.

THE GOSPEL IS ADAPTED TO HUMAN NATURE.

THE evangelical system is, as we have seen, professedly a remedial scheme for man. And if it be the offspring of infinite wisdom, it will be found on examination to be suited to the removal of the various miseries under which human nature groans ; it will find its counterpart in the condition and circumstances of our mental and moral being. By this test, then, let us try the gospel of Christ.

1. *The evangelical system is adapted to the pacification of man's conscience.*—Man has a conscience. Whether conscience be a distinct faculty of the human mind, or be simply a function of the understanding, we have no need here to inquire. Man is the subject of an instinctive tendency to distinguish right from wrong. In his judgments

upon this highly important point he may often be mistaken, but *the tendency exists*, call it what you will, whether faculty or function.

"When the Gentiles, who have not the (revealed) law, do by nature the things contained in the (revealed) law, these, having not the (revealed) law, are a law unto themselves; who show the work of the law written in their hearts, their consciences also bearing witness, and their thoughts the meanwhile accusing or else excusing one another" (Rom. ii. 14, 15). In some nations visited by missionaries, conscience has been found almost extinct; but the fact that conversions have taken place among such tribes proves that in their case the activity of conscience had been suspended, and not that its existence had been destroyed. Had the consciences of such men been annihilated, their conversion would have been an everlasting impossibility.

Conscience, then, is a natural and indigenous attribute of man,—liable, it is true, to perversion, and in very many cases actually and awfully misguided, but incapable of destruction.

Now, the possession of conscience (combined with the fact of the Fall) explains the reason of that restless and perpetual yearning after reconciliation to God which has been more or less exhibited by man in all ages. This originated the self-inflicted tortures, the pilgrimages, and the sacrifices of heathenism. This produced the methods of propitiating heaven inculcated by the false prophet of Arabia. This gave rise to the superstitions and penances of Popery. Man being a sinner, and possessing a conscience, has felt his need of an atonement; but being comparatively in the dark as to the nature of the sacrifice required, he has fallen into various and monstrous superstitions. Nevertheless, these very superstitions are the voice of human nature in its several phases, proclaiming, with one consent, man's need of some such system as the evangelical.

And the gospel amply meets this want of man. It presents him with an atonement on which he may safely rest his hopes of eternal life. It sets before him a sacrifice of such infinite worth as encourages him to expect with confidence the forgiveness of all his sins. It invites sinners, as

each, to exercise faith in this provision of divine mercy. It declares that through this medium "all manner of sin and blasphemy shall be forgiven unto men;" that "the blood of Jesus Christ, God's Son, cleanses us from all sin;" and that "through His name whosoever believeth in Him shall receive remission of sins." Its invitations are addressed to the vilest and most abandoned characters. And it calls upon them to receive the divine mercy "without money and without price," as a free and sovereign benefaction. This is its style of address,—“Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, for He will have mercy upon him: and to our God, for He will abundantly pardon” (Isa. v. 7).

Despair is an enemy to effort of any kind; and, hence when men have abandoned all hope of salvation, they generally go from bad to worse. But the gospel furnishes an antidote to this terrible state of mind. It declares that even to such a man there yet is hope. It raises him from the dust, and says in tones sweeter than those of a cherub's song, "Come now, and let us reason together: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. i. 18).

And myriads upon myriads of men of all nations have tried this remedy and found it efficacious. The Asiatic, the African, the European, and the American—the barbarous and the civilized—the learned and the ignorant—the aged and the young—the grave and the gay; in fact, men of all ages, of all temperaments, of all nations, and of every degree of mental culture, have tried the gospel as a remedy for a guilty conscience, and have found it prove effectual. Thus its divinity has been demonstrated, and those who have believed have had "the witness in themselves" (1 John v. 10). Myriads of voices, wafted from all parts of our world, rising from the city and the forest, and speaking in various dialects, unite in praising "Him who hath washed them from their sins in His own blood." Every Christian can testify, from his personal consciousness, that the atonement of the Son of God has the virtue of pacifying the conscience, and filling it with a blessed "peace with God."

2. *The evangelical system is suited to effect the renovation*

of man's moral nature.—Man needs renovation as well ^{as} pardon, for he is both depraved and guilty. He has ^{lost} the moral image of God in addition to having incurred ^{His} displeasure. We do not pretend to be able to solve all the difficulties arising out of the existence of moral evil, but we apprehend that our perplexities would be increased a hundred-fold by a denial of the fact of its existence. It is not easy to reconcile the present state of the world with the divine goodness, but that problem would become perfectly inexplicable but for the solution furnished by the fact of human apostacy.

That man is a fallen and depraved being is a truth which, as we have seen, the Scriptures plainly inculcate. From them we have learned that "all have sinned, and come short of the glory of God" (Rom. iii. 23); that "the heart is deceitful above all things, and desperately wicked" (Jer. xvii. 9); that "there is none righteous, no, not one" (Rom. iii. 10); that "the imaginations of the thoughts of man's heart are evil continually" (Gen. vi. 5, and viii. 21); and that "there is not a just man upon earth who doeth good and sinneth not" (Eccles. vii. 20). These emphatic assertions are confirmed by universal experience; history attests their correctness; and they are illustrated by the laws of all nations. The consciousness of every human being tells him, with more or less distinctness, that he is the subject of many evil dispositions; and even the most pharisaical must admit that they need to keep a constant watch over themselves, in order to resist their natural tendencies to evil. But if man were not originally disposed to evil, there would be no necessity for such jealous vigilance over the movements of the heart and life.

Whether the scripture account of the Fall be true or not, the fact of the moral imperfection of human nature cannot be denied; and if the scriptural explanation of that fact be not admitted, no other solution can be found. We accept it as the only way of explaining the present condition of man. It gives us ALL the light that we possess on that profoundest of all questions—the origin of moral evil in our world.

The Bible asserts in the plainest terms that man's heart is never set right unless God Himself performs that great work. The promise of the new covenant, "A new heart will I give

“*Thou, and a right spirit will I put within you,*” implies that it is absolutely necessary that God should effect this important change.

And it is observable that the consciousness of the holiest and best men has borne witness to the truth of these sentiments. Even Rationalists must admit that the evangelists and Apostles were pre-eminently distinguished for their sanctity and devoutness. And yet we find them with one consent attributing their holiness to divine influence. This is the language of one of the noblest of that illustrious band: “*By the grace of God I am what I am*” (1 Cor. xv. 10); “*It is God who worketh in us to will and to do of His good pleasure*” (Phil. ii. 13). And their experience has been that of the best men in all ages. The universal prayer of those who have been most highly distinguished for their sanctity has ever been, “*Create in me, O God, a clean heart, and renew a right spirit within me*” (Psa. li. 10).

And this urgent want of our moral nature the evangelical system supplies. It reveals the glorious fact that the Divine Spirit has graciously consented to become the renewer of human hearts. The great Teacher Himself reasons thus with us, “*If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give His Holy Spirit to them that ask Him?*” (Luke i. 13). The peculiar glory of the evangelical dispensation consists in the fact that it is “*the ministration of the Spirit*” (2 Cor. iii. 8). Does man need the exertion of a divine influence in order to his moral renovation? Such an influence is provided and made known in the gospel of the Son of God.

And, as we have already seen, the gospel, as a system of acts, doctrines, promises, precepts, and motives, is admirably adapted to be the means of effecting the renewal of the moral image of God in the souls of men. “*It is the power of God unto salvation to every one that believeth.*” Those who have most deeply imbibed the spirit of the New Testament have had the strongest conviction of its might in the destruction of evil habits and the formation of holy dispositions and principles. They have had abundant reason to exclaim with the Psalmist, “*Through Thy precepts I get understanding, therefore I hate every false way*” (Psa. cxix. 104); “*The law (doctrine) of the Lord is per-*

fect, converting the soul: the testimony of the Lord is sure, making wise the simple" (Psa. xix. 7). Such persons have been able to testify from their own experience, that "the Holy Scriptures are able to make men wise unto salvation, through faith which is in Christ Jesus: for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 15-17).

Such men are the only parties competent to give evidence in this case. Those only can tell us from their own consciousness what are the genuine effects of evangelical religion who have entirely surrendered themselves to its influence. The Apostle Paul was evidently a man whose soul had become thoroughly saturated with the spirit of the gospel, and his consciousness told him that that gospel was adapted to make men "*men of God, thoroughly furnished unto every good work.*"

Thus, whether we consider the gospel as making known the influences of the Divine Spirit for the effectuation of conversion, or as itself the means adapted by heaven to the renovation and sanctification of human nature, we perceive its adaptation to the state of man as a fallen and depraved being.

3. *The evangelical system is the means of concentrating once more the affections of man upon the Supreme Good.*—Man has affections. He was formed to love. His affections will expend themselves upon something; and a well-regulated state of heart is essential to his happiness.

Man was formed to love God with "all his heart, and soul, and strength." This was the sum of the divine law so far as our duty to our Maker is concerned. It was a reasonable requirement. Jehovah, being the Supreme Good, must be worthy of the most devoted affection of His rational creatures. He is the Creator of the universe, and is the Giver of all the faculties wherewith men are endowed, and of every blessing which makes life pleasant. Moreover, man can attain to real blessedness only in the exercise of love to God. Creatures can be truly happy in no other way than in the right use of their faculties—Jehovah is the only Being who is entitled to the supreme love of man—therefore, man

an be truly happy in no other way than in the supreme love of God.

But men naturally do not love God supremely. Men are lovers of pleasure more than lovers of God" (2 Tim. iii. 4). The carnal mind is enmity against God, it is not subject to the law of God, neither indeed can be" (Rom. viii. 7). While the heart remains in its natural state there will be an invincible repugnance between its inclinations and the perceptions and commands of God. The history of the human race has been one uninterrupted illustration of man's natural disposition to "serve the creature more than the Creator" (Rom. i. 25).

But the gospel is the loadstone by which Jehovah attracts the affections of men once more towards His own attributes and laws. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now, then, we are ambassadors for Christ, as though God did beseech by us: we pray you, in Christ's stead, be ye reconciled to God. For He hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in Him" (2 Cor. v. 18-21).

This method of reconciliation is admirably adapted to accomplish its destined end. It presents to the mind of man all the attributes of the Divine Being as uniting in the gracious work of redeeming and saving the guilty. As in the Apocalyptic rainbow the soft and grateful emerald tint predominated, so in the manifestation of divine perfections which encircles the Cross, the gentle radiance of mercy is pre-eminently conspicuous. Thus Jehovah destroys man's natural alienation from his Maker, and reconciles him to every perfection of the divine name. When the mind first apprehends the true import of Calvary's mysteries, its enmity against God is destroyed; overcome with the glories of the divine name as they beam from that scene of mingled humiliation and glory, it falls prostrate in shame and sorrow at the feet of Jehovah, to confess the guilt of past rebellion, and to breathe the vow of supreme love and devotion for the future. The contest is at an end; the heart is won back again to its God.

We have seen that in the Cross every perfection of the divine name is emblazoned in imperishable glory; but why did that exhibition of Jehovah's name take place? Did the Most High thus display His attributes merely that He might parade them before His creatures? Had He no ulterior object in view? He had, and that object was the conversion of man from a rebel into a dutiful subject. And the end was worthy of the means, and the means were suited to the end. If, then, man be possessed of affections; if his blessedness must necessarily greatly depend upon the proper regulation of those affections; if he be under a natural and unalterable obligation to love his God supremely; and if he be the subject of a radical perversion of heart by which he is led to love the creature more than the Creator—then that system of evangelical truth which is so wonderfully adapted to refix the supreme love of man upon his God, must possess in this very fact evidence of its divine origin and of its surpassing moral glory.

4. *The evangelical system, when cordially embraced, assuages man's universal and restless thirst for happiness.*—All the creatures of God were originally formed to be happy. There is a suitable element prepared for each of their innumerable orders, in which it may live, and move, and be as happy as its capabilities will admit.

And as all creatures, man included, were originally formed for enjoyment, so an instinctive dread of suffering and love of happiness appears to have been implanted in their very natures. The mere desire to be happy cannot be in itself wrong, for God implanted that desire, and is Himself glorified by the well-being of His creatures.

But the mischief is, that man seeks for happiness in forbidden paths, in self-gratification, in sensual indulgences; he seeks for blessedness out of God; he endeavours to realize a state of well-being by methods which are sure to issue in disappointment. To use inspired language, "He spends his money for that which is not bread, and his labour for that which satisfieth not" (Isa. lv. 2).

Hence the dissatisfaction of the unrenewed mind; hence the *ennui* with which it is so frequently overwhelmed; hence that terrible feeling of want and loneliness which will often steal over the hearts of the wealthy and the great in their sober moments; hence the unceasing reiteration of the cry,

"Who will show us any good?" (Ps. iv. 6). No man can be truly blessed apart from the enjoyment of the divine favour. God is the Supreme Good. "In His favour is life" (Ps. xxx. 5). "With Him is the fountain of life" (Ps. xxxvi. 9). "In His presence there is fulness of joy, and at His right hand there are pleasures for evermore" (Ps. xvi. 11).

And here again we perceive the adaptation of the mediatorial system to the condition and necessities of man. The gospel restores to all who cordially receive it the Supreme Good. In it the Divine Being makes Himself known as the God and Portion of all believers. This is the language of God through Christ to men: "Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness" (Isa. lv. 2). The great Teacher Himself said to the woman of Samaria at Jacob's well: "Whosoever drinketh of this water shall thirst again; but whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John iv. 13, 14). The divine favour bestowed upon men through Christ is "that which is truly good;" it is to the soul "fatness itself;" it is "the living water" which slakes man's raging thirst for happiness. He who drinks of this refreshing stream shall never thirst as he thirsted once. He finds in it the Supreme Good, and is satisfied.

God is the Supreme Good of rational creatures; but "God in Christ" is the Supreme Good of fallen rational creatures, because it is through Christ that divine mercy and grace flow down to them. "We (sinners) are all the children of God by faith in Christ Jesus" (Gal. iii. 26). "To as many as receive Christ, to them gives He the privilege to become the sons of God, even to them who believe on His name" (John i. 12).

And what a wonderful change in a man's position and circumstances is thus produced. Every attribute of the *divine* character wears a benignant aspect towards him; the *law* ceases to be to him a sentence of death, and becomes a friendly guide into the paths of rectitude; the gospel is viewed as the charter of his salvation: the course of univer-

sal providence subserves his good ; his conscience is no longer an accuser and condemner, but bears witness to his adoption into the family of God ; all holy beings become his friends and fellows ; the whole creation smiles upon him ; "all things become his, for now he is Christ's, and Christ is God's." He can look within him and rejoice that his soul is the temple of Him whom the heaven of heavens cannot contain ; he can look around him and behold in this world, with all its riches, but a small portion of his patrimony ; he can look above him, and exult in the thought that heaven, the house of his divine Father, is his own eternal home ; he can gaze into the regions of immensity with their innumerable worlds, and can say, "All these things belong to my Father in heaven, and through Him they belong to me, and exist for my sake" (2 Cor. iv. 15). "If God be for me, who or what can be against me?"

Well may the sinner's wanderings in search of true blessedness terminate when he reaches the cross of Jesus Christ ; his weary pilgrimage is now over ; he has believed, and at once enters into rest.

5. *The evangelical system is adapted to develop and ennoble the intellectual faculties of man.*—Man is a reasonable being. By his understanding he can explore the depths of science ; by his memory he can retain the impressions of the past ; by his imagination he can invent new and graceful mental combinations and images ; by his affections he is susceptible of the most fervent love and intense hatred ; by his conscience he is prompted to distinguish right from wrong ; and by his will he has the power of choosing the good and rejecting the evil, and *vice versa*.

Let a man look but around him, and everywhere he beholds proofs of the might of the human intellect. Even the most subtle agencies of nature have been subordinated to the accomplishment of man's imperious will ; steam and electricity have been pressed into his employ, and have become his ready servants. He has measured the heavens, and computed the distance, the size, and the motion of the stars.

But the past triumphs of human intelligence are only the precursors of yet more splendid achievements ; for every fresh discovery does but enlarge the sphere of observation, and prepare the way for more extensive and profound

searches. What the mind of man is destined to achieve the ages to come, no one can tell but He who "knows the end from the beginning."

There was one difficulty, however, which the human mind never could have solved. Reason could not have discovered a way of salvation. The study of the wonders the universe furnishes no answer to the important query, how shall man be just with God? With regard to this wisdom, "the sea saith, It is not in me, and the depth saith, it is not with me."

It is true that we find in the religions of nearly all nations some glimmerings of the idea of an atonement; but there is every reason to conclude that these crude conceptions are derived from some traditional preservation of the substance of the first revelations. Nothing can be more self-evident than the fact that man never could have deduced the distinctive principles of the gospel from a study of the works of nature.

The Holy Scriptures were inspired for a peculiar purpose, *viz.*, the communication of a branch of knowledge which man never could have realized apart from inspiration. They were not given to teach truth which men could have discovered by the mere exercise of their own faculties, and which Jehovah foresaw such men as Galileo and Sir Isaac Newton would actually discover.

There is nothing in the Scriptures which is opposed to the teachings of true science, or which clashes with the self-evident truths of natural religion. It is astonishing how easily the discoveries of modern science even can be harmonized with the contents of the divine Word. Geology itself is found, on careful examination, to be reconcilable with every portion of Scripture. Every truth is harmonious with all other truths, and the evangelical system is accordingly found to agree with every undoubted philosophical and moral truth: it is the sublimest form of truth, but it looks with a friendly eye upon every other, though of inferior splendour. It is like the planet Jupiter—it has its attendant satellites, but it and they move harmoniously round the common source of all illumination and wisdom.

Men, however, are much more deeply indebted to the Bible than they are aware. Philosophy has appropriated to itself many of the truths taught by the Word of God, and

has claimed the merit of their discovery ; whereas it would be found on closer examination that they were first taught by the despised pages of the Scriptures. Science has been largely a plagiarist from revelation. Moral philosophy is still more deeply indebted to it. Even infidel writers on ethics have adopted many of its teachings as their own, while denying its divine authority. Its communications are so reasonable, and many of them when made known are so self-evidently true, that they have insensibly established themselves in the minds of men, and have come at last to be regarded as the natural offspring of the human intellect. Wonderful, indeed, is the influence which the Christian system has exerted over the world's general course of thought ! What havoc would be made with the best and most approved systems of philosophy if all the truth first taught to men by the Holy Scriptures were segregated from them ! And even those truths taught by the Bible, which reason cannot grasp, are not unreasonable. They simply transcend her comprehension ; she has no rule in herself by which to determine their truth or falsehood ; they lie beyond the sphere of her experience.

The evangelical system, which is thus reasonable, is found to afford scope for the full development of every human faculty. It supplies to the understanding the sublimest facts and doctrines ; it disciplines the conscience by bringing it under the dominion of the purest principles and the most godlike motives ; it sets before the imagination scenes of terrible and pathetic interest ; leads it to Sinai with its thunders and lightnings, and to Calvary with its darkened sun and quaking earth, and summons it to revel in the imagery of the prophets and the Apocalypse. It develops the noblest affections in the heart, teaches it to love the Great Supreme with an absorbing intensity, and at the same time to imitate the blessed Jesus who went about doing good to men. It brings the will into subjection to the laws and appointments of heaven, and enables it to say in the hour of severest trial, " It is the Lord, let Him do as seemeth good in His sight ! " *It educates the entire man.* It does all that secular instruction can do in the invigoration of the intellect, and it does what secular instruction cannot do ; it trains and educates all the moral faculties. *It furnishes us with truths so simple that a child can*

understand them, and it presents to our contemplation mysteries on which we shall be able to dwell with wonder and delight in eternal glory.

The writer has himself seen the power of the gospel to quicken the dormant mental energies of man illustrated in many remarkable cases. He has known persons sunk in ignorance and intellectual sloth aroused to a healthful exercise of their mental faculties by the influence of the religion of Christ. He has beheld such men thus stirred up "to seek and intermeddle with wisdom," and has observed their very countenances gradually lose their vacant and almost idiotic expression, and assume an aspect of intelligence and thoughtfulness. The Psalmist uttered a great truth when he said, "The entrance of Thy Word (O Lord) giveth light, it giveth understanding to the SIMPLE" (Psa. cxix. 130).

And we may refer to facts of a more generic character. The most Christian nations and communities are in all respects the most enlightened. In civilization, in arts, in science, in philosophy, they are ahead of all other people. Compare China with England, and Africa with Scotland, by way of illustration. And why is this? It is because the Bible has been at work among us for centuries—a free Bible in the vernacular tongue! It has been directly or indirectly educating our population, and proving its adaptation "to develop and ennoble the mental faculties of man."

And on a review of our examination of the blessed gospel in all its relations to man, we are led irresistibly to the conclusion that that system must have proceeded from Him who knew better than all other beings "*what was in man.*" For can we conceal our anxiety that the reader may be led to the same conclusion. In closing this chapter we would say to the doubter, Make the truth of the Gospel a matter of personal experiment; try its virtues by surrendering yourself to its influence, and you shall find, by its blessed effects upon your character and peace, the most convincing demonstration of its divinity. The great Teacher Himself invites you to do this, for He has said, "If any man will do His (the Father's) will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John vii. 17).

CHAPTER III.

THE GOSPEL IS SUITED TO PROMOTE THE INTERESTS OF
HOLINESS.

WE have already, in some measure, anticipated the topic claiming discussion in this section: its importance, however, demands that it should be distinctly and fully considered. The Scriptures appear to us to teach not only that the evangelical system is eminently productive of holiness, but that it is the only system of truth that can produce such a result.

1. *The gospel affords us a full exposition of the nature of true holiness.*—It gives us a reasonable and comprehensive statement of that which constitutes real sanctity. The Lord Jesus Himself has taught us that the sum of man's duties is contained in the two precepts, "Thou shalt love the Lord thy God with all thy mind, and soul, and strength," and "Thou shalt love thy neighbour as thyself." He puts the love of God first, as being the essential principle of all holiness. "Then one of them, who was a lawyer, asked Him a question, tempting Him, and saying, Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (Matt. xxii. 34-40). According to Jesus Christ, then, the precept which enjoins supreme love to God is emphatically "THE FIRST AND GREAT COMMANDMENT," and indicates a duty, the performance of which is absolutely necessary to the exhibition of true sanctity. Where there is no love to God there can be no real virtue.

It is the custom of many writers in the present day entirely to overlook the claims of God upon the human heart and soul. They express themselves as if the moral law had but one table; as if the maker of the human spirit had a less claim to its affections and services than its fellow-creatures have. But are their views of man's position and obligations even reasonable? We apprehend not. If a man has a soul which is capable of loving,—if

is soul be the glory of human nature,—if Jehovah be the Father of Spirits,”—and if there be any moral government in the universe at all,—is it rational to imagine that man is under no obligation to love Jehovah, and that fellow-creatures have a claim to man’s affections while his Creator has none? The universal Father is entitled to the filial affection of every one of His children. True virtue is something more than mere philanthropy.

We do not wish to be understood as depreciating the importance of the other branch of man’s moral duty, viz., his obligation to love his neighbour as himself. The fulfilment of this is undoubtedly essential to true virtue; but it is not the whole of it, nor even its most vital part. The supreme love and worship of God is the very soul of all moral excellence. Hence the emphasis laid upon the command to love Him “with ALL the mind, and soul, and strength.” As there is more of moral glory in Him than there is in the whole universe,—as we are more indebted to Him than we are or can be to all creatures combined,—as we are more closely related to Him, by virtue of His creation of us, than we are to any fellow-being on earth or in heaven,—it is but just that we should be required to love God with a pre-eminent affection.

Holiness is neither cant nor ceremonialism. It does not consist in the holding of a certain creed, nor in a sanctimonious visage, nor in the practice of mere outward austerities. It is the empire of the love of God over the mind and heart, and through it over the entire man. “God is a spirit, and they who worship Him must worship Him in spirit and in truth, for the Father seeketh such to worship Him” (John iv. 24). No husband would be satisfied with an external homage of the wife of his bosom, if he felt her heart were another’s; no father, worthy the name of a parent, would be content with the outward submission of his children, if he knew that they did not love him; and shall we attempt to put off our Father in heaven with an obedience which would not satisfy us from our children? To the mere ceremonialist Jehovah says, “Bring no more vain oblations; incense is an abomination unto Me; the new moons and Sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts My soul hateth: they are a trouble

unto Me ; I am weary to bear them " (Isa. i. 13, 14).
the heart be not right with God, the costliest sacrifices must be unacceptable to Him.

And the love of God, which Jesus Christ has defined to be the essential principle of true holiness, is a love of God as He is, a love of the true God in the glorious perfections of His nature ; not a fictitious deity having no existence except in the imagination of the worshipper,—not a Zeus stained with lust and tyranny,—not a Moloch revelling in gore,—not a deity without holiness or rectoral justice,—but "the Lord our God," in the perfection of His nature and the glory of His attributes. The perfections of God are His nature ; they are a part of Himself ; and the refusal to Him of any of His attributes is a virtual denial of His existence. "I AM THAT I AM," is the style in which the Most High speaks of Himself. (See Exod. iii. 14).

Hence we perceive the fatal error expressed in Pope's well-known lines :

"Father of all ! in every age,
In every clime adored ;
By saint, by savage, and by sage,
Jehovah, Jove, or Lord."

In opposition to the poet, we quote the language of Scripture. "Hear, O, Israel, Jehovah our Elohim is one Jehovah" (Deut. vi. 4). "Though there be that are called gods, whether in heaven or in earth (as there be gods many, and lords many), yet to us there is but one God" (1 Cor. viii. 5, 6). "I am Jehovah (saith the Lord), that is My name, and My glory will I not give unto another" (Isa. xlii. 8). Material and sensual deities are not identical with Him of whom the greatest of prophets hath said, "God is a Spirit." The name of the Supreme Being is, indeed, variously expressed in different languages. The Hebrew *Jehovah*, the Greek *Theos*, and the Saxon *God*, may be all used to describe the same deity. We affirm that the one God is a spiritual, eternal, self-existent, benevolent, holy, just, omniscient, omnipresent, and omnipotent Being, and that His possession of these attributes constitutes Him God ; and that, consequently, a deity destitute of these perfections is a pure fiction, a mere creation of the imagination. Hence those who do not believe in such a God are without a God

t all; the being whom they venerate is no deity; he does not even exist!

And we cannot pass from the topic of this chapter without animadverting upon a famous couplet of the poet to whom we have already referred. It occurs in his "Essay on Man," a production which we take the liberty of designating, notwithstanding its occasional fine passages, a poor piece of reasoning.

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

In these two lines we have a concatenation of errors; for reason and experience both assure us that the mode of a man's faith cannot fail to exert a mighty influence over his life; and that where the faith is radically wrong the life cannot be right. Besides, the question is, *what constitutes life right?* Is not the mental and moral life of man the most important part of his life? Can his life be right if in the movements of his immortal spirit he fails to regard the Most High with becoming emotions? And can right feelings towards God be produced by wrong conceptions of His nature and attributes? That man's "life" is essentially "wrong" who neglects to regard his Maker with reverence, affection, and confidence; and it is evident that such feelings towards God can only be generated by a true "mode of faith" concerning Him.

The sum of this section then is, that according to the Great Teacher Himself, the essence of true holiness is a right state of mind towards God and towards our neighbour; love, primarily and pre-eminently, to God, and, secondarily, to our fellow-men; love to God as He is, to the true God, to that infinitely glorious Being who has condescended to discover Himself in His works and in His word to man.

2. *The evangelical system is the only form of truth adapted to produce in the mind of a sinner cordial love for the complete character of God; or, in other words, for God as He is.*—Glimpses of God are to be obtained from all His works. "The heavens declare the glory of God, and the firmament showeth His handiwork." And to the devout mind the whole universe becomes one vast and magnificent temple, in which the Maker of all is to be worshipped by His

creatures. Our love of the beautiful in nature, and our recognition of the divine wisdom and power in creation, are intensified by a reception of the doctrine of "Christ and Him crucified."

But the works of God in nature afford us no such manifestation of His perfections as is sufficient to convey to the mind of a *sinful* man a full and correct idea of what God is. The "eternal power and Godhead" of Jehovah are, indeed, "proved by the things which He has made" (Rom. i. 20, 21). But, after all, it must be an insurmountable task for a sinner to spell out the whole name of God from the mere study of creation. The greatest intellects have tried to do so, and, even with the aid of imperfect hints of revealed truth, gathered from fragments of the Hebrew Scriptures, have failed. The apostolical testimony is, that "by the wisdom of God," *i.e.*, by its theological investigations, "the world by (its) wisdom knew not God" (1 Cor. i. 21). Neither Socrates, nor Plato, nor Cicero, really knew God: so says Paul, and their remains prove the truth of his assertion. Natural religion alone cannot demonstrate the rectoral justice, the holiness, and the mercy of God; nor can it, when these perfections of the Divine Being are made known, show how they can be harmonized with the eternal well-being of man. Our Lord Himself said, "No man knoweth the Father, save the Son, and he to whomsoever the Son will reveal Him" (Matt. xi. 27). And again, "Oh, righteous Father, the world hath not known Thee; but I have known Thee, and these have known that Thou didst send Me. And I have declared unto them Thy name, and will declare it" (John xvii. 25, 26). It is difficult for us who have so long looked upon the universe in the light which the gospel of Christ sheds on it, to realize the truth of the sentiment now contended for; but we must not confound the views of God, which the works of nature excite in us, under our circumstances, with the views which we should have entertained on the nature and attributes of Jehovah, had no evangelical truth poured its radiance upon our souls. This is evident from the universal experience of those nations which have never received "the truth as it is in Jesus."

Now if the Eternal Father can only be known by those to whom the Son reveals Him, then the Eternal Father can

is loved by no others ; and this is but saying in other words that no others can be holy, for the love of God, as He is, is the first and great commandment."

And again, if it were possible for a sinner to become acquainted with the whole character of God, apart from a knowledge of Christ and Him crucified, still he could not be brought to regard that character with complacency through any other medium. The only method by which fallen man can be thoroughly reconciled to his Maker is by the melting and subduing power of the evangelical system. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation ; to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation" (2 Cor. v. 18, 19). In the cross of Jesus Christ, by which the non-imputation of sin and the imputation of righteousness are secured to every sinner who believes, we have the only manifestation of the entire moral character of God which is adapted to disarm the sinner's terror at the purity of that character, and to convert his alarm and dislike into peace and complacency. "Being justified by faith, we have peace with God through our Lord Jesus Christ ; by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God" (Rom. v. 1, 2). If, then, the essence of real holiness is love to the true God," or, in other words, "love to God as He is," and if the true God can only be known by His inner, and when known can only be loved by them, through the gospel of the Lord Jesus Christ, it inevitably follows that the production of true holiness in the mind of sinful man is a moral impossibility apart from faith in the gospel.

3. *Evangelical truth is the only medium through which the regenerating influences of the Spirit are communicated to men.*—The language of Scripture implies that the gospel of Christ is not merely one means among many, but the only means, of regeneration. It is not a sword, but "*the sword*" of the Spirit. Christ Jesus is not "a way, a truth, and a life," but "the way, the truth, and the life" (John xiv. 6). It is the peculiar glory of the gospel that "it is the power of God unto salvation to every one that believeth" (Rom.

i. 16). It is faith in Jesus alone which "purifies the heart" (Acts xv. 9; 1 Pet. i. 22). All the truly regenerate are born again of the incorruptible seed of evangelical truth. "Jehovah begets them of His own will with the word of truth" (Jas. i. 18). "They are born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth for ever" (1 Pet. i. 23).

It is obvious that the passages of Scripture to which the preceding sentences have referred, must be understood as advancing a claim for the gospel of Christ which is perfectly unique. No other system of truth can supply its place, or do its work. It is peculiarly adapted to the great work which the Spirit employs it to effect; and it is the only system which He actually employs in its accomplishment.

It is the chosen medium through which the Holy Ghost renews and sanctifies the human soul. Hence we perceive that all the attempts which are now making to substitute philosophy for the gospel, and science for the doctrine of the Cross, are so many acts of treason against the best interests of the human race; for science and philosophy can never bring a man into reconciliation with his Maker; or, in other words, produce in the soul of a fallen human being sympathy with the true God, with God as He is. They never did, and they never can, produce the godliness which Jehovah requires, and without which no man can be saved.

We shall without doubt be accused of bigotry for the publication of such sentiments as these. We shall be asked, Do you then regard as unholy persons all those who deliberately reject the gospel of Christ, or who treat its teachings with indifference? We answer without hesitation, If the Bible be true (and we are compelled by evidence which we cannot reject to receive it as true), we must look upon such persons in that light, and in no other. The Bible clearly teaches that the man who hears the gospel and treats it either with opposition or indifference, by that very act proclaims himself to be unrenewed in the spirit of his mind. Listen to the language of our Lord Himself: "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth My flesh, and drinketh My blood, hath

nal life, and I will raise him up at the last day" (John 53, 54). Such are the words of the very Founder of our religion, prefaced with His own solemn, emphatic, "Verily, I say unto you." And is it charity to men to conceal truth of such tremendous moment as this? If we believe ought we not to proclaim it upon the house-tops? We should be guilty of soul murder if we suppressed a doctrine fraught with such important bearings upon the eternal destiny of millions.

Revealed truth was evidently given to do a work among men, which it was foreseen all human systems of science would fail to accomplish; it was made known to be the means, in the hands of its Divine Author, of renewing the hearts and purifying the moral natures of men.

It is the unique character of the influence which the Bible is destined to exert that alone can justify its inspiration. If revelation was not intended to produce a result which never could have been attained without it, the miracles which authenticated its divinity never would have been wrought; in fact, the Book itself never would have been inspired. God works no needless miracles; and if men could have been regenerated without the gospel, the gospel itself would have been unnecessary, and the miracles wrought to attest it would consequently have been superfluous.

If evangelical truth be divinely inspired and miraculously attested, it must have been needed to produce a result which nothing else could have effected. We cannot determine *how much* of revealed truth is necessary to the regeneration of a human soul. In the case of some nations not acquainted with the Bible, the gospel in embryo is discovered, fragments of the earliest revelations, which have been handed down by tradition from father to son through many centuries. The Holy Spirit can work by His own truth, in whatever form that truth may exist. The Bible is simply a complete collection, and an infallible record of the Almighty's various self-manifestations to man. But regeneration has never been by the gospel made known in some form or other, with greater or less clearness.

CHAPTER IV.

THE GOSPEL IS FRIENDLY TO HUMAN HAPPINESS IN THIS LIFE.

OUR object in this chapter will be to show that the gospel is eminently adapted to promote the happiness and well-being of man in this state of existence ; that it is, in fact, the only form of truth by which man can attain to true blessedness. "Godliness hath the promise of the life that now is, as well as of that which is to come" (1 Tim. iv. 8).

1. *The gospel is the means of imparting true peace of mind.*—In the gospel great stress is laid upon that PEACE WITH GOD which faith in the atonement never fails to impart. "Being justified by faith, we have PEACE WITH GOD through our Lord Jesus Christ" (Rom. v. 1).

The same blessing is sometimes described as RECONCILIATION TO GOD, and under these terms is presented to our notice as the chief benefit conferred by the gospel. The Saviour died that He might "reconcile both Jew and Gentile unto God by His cross" (Ephes. ii. 16). The Father offers to men "peace with Himself through the blood of the cross of His Son," and declares His determination to make that cross the medium of "reconciling all things unto Himself" (Col. i. 20). "When we were enemies we were reconciled to God by the death of His Son" (Rom. v. 10). "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them" (2 Cor. v. 19). "We beseech (men) in Christ's stead (saying), Be ye reconciled to God ; for He hath made Him to be sin (or a sin-offering) for us, though He knew no sin ; that we might be made the righteousness of God in Him" (2 Cor. v. 20, 21).

In these passages, and others of a similar strain, the death of Christ, in its distinctive character of an atonement or offering for sin, is represented as securing, to all who exercise true faith in its virtues, reconciliation or peace with God. And this blessing of "peace with God" is set before us as the chief mercy that a sinner can receive—as an invaluable, an all-comprehending boon. If the attributes of Jehovah smile upon us, if His entire character be friendly to our

salvation, if His Word be to us a message of consolation, and if His providences work together for our best interests, then in these things we possess the highest good that we can attain to in this life.

And this peace with God is inseparably connected with *peace with one's own conscience*. The man who is conscious that the breach between heaven and himself is healed, and that all his sins are freely forgiven him for Christ's sake, is at once relieved of that load of guilt which once pressed him to the dust, and of those terrible apprehensions of coming wrath which formerly haunted him. When a man is thoroughly at one with his Maker, he cannot fail to be at peace with himself. "The peace of God which passeth all understanding keeps his heart and mind through Christ Jesus" (Phil. iv. 7).

And this peace with one's own conscience does not result merely from a conviction of the pardon of sin, but from a consciousness of the production in the soul of a thorough sympathy with God in His commands and prohibitions. For the gospel does not simply provide for the remission of the punishment justly due to transgression; but also for the removal of sinful dispositions of mind, and the production in their place of a sympathy with Jehovah in His abhorrence of sin and love of holiness. And when a soul is thus brought by the sublime power of the Cross into harmony with the moral nature of God, and the heart pulsates in sympathy with the heart of the Father of all, there is produced, by the consciousness of this agreement, a most delightful peace of mind—a sublime spiritual pleasure—an ecstasy of holy delight. All the holy can say with Paul, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have our conversation in the world" (2 Cor. i. 12).

The Great Teacher seems to hint at this twofold peace enjoyed by the Christian, in His memorable invitation: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light" (Matt. xi. 28-30). Our Lord here speaks of a rest connected with the exercise of faith in His

person and work ; and of another and a subsequent rest ^{as} arising from the wearing of His yoke, and the imitation ^{of} His example.

A consciousness of rectitude is one of the sweetest emotions that can thrill the human soul. Next to the smile of heaven, the approval of conscience is most to be desired. And the man who truly yields himself up to the influence of "the truth as it is in Jesus," has his conscience doubly purified ; for it is cleansed from the guilt contracted by past iniquities, and it becomes the echo in the human soul of the revealed will of God.

Thus he is introduced into a career of the most exalted blessedness. He is brought into fellowship with the Supreme Good Himself. He can walk through life with the sublime consciousness that he has a Father in heaven, who loves him with an infinite and unalterable affection, and for whose society he has been qualified by virtue of a new and celestial birth. In his communings with his own spirit he often says, "Who shall harm me if I be a follower of that which is good?" (1 Pet. iii. 13).

These are not fictions ; they are not the dreams and visions of enthusiasm. Let the reader test the matter for himself. Let him seek God in Christ with a sincere and earnest heart, and he will find himself overshadowed with the outstretched wings of omnipotence ; he will feel himself clasped in the arms of divine love ; he will understand the deep import of those words of the Master Himself : "Peace I leave with you, My peace I give unto you ; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John xiv. 27).

And if true peace of mind be indispensable to human happiness in this life—if without this blessing existence becomes a burden even to the noble and the rich, and if with it the humblest lot is invested with unspeakable felicity, then the gospel, which bestows this blessing in its highest perfection, must be our greatest mercy, and must have proceeded from "the God of peace."

2. *The evangelical system is eminently conducive to the mental and physical well-being of man.*—The mind of man needs something to occupy it, for it was formed for endless activity, and it must be employed that it may be blessed. But the human soul must have its energies developed by a theme

appropriate to its nature, that its activities may prove to it a means of real good.

And there is no theme except evangelical truth which combines in itself all the elements necessary to the full development and proper exercise of the mental and moral faculties of man's nature. "The Scriptures are able to make men wise unto salvation" (2 Tim. iii. 15). "In the mystery of God, and of the Father, and of Christ, are hid all the treasures of wisdom and knowledge" (Col. ii. 2, 3). Christ Jesus is not only the power of God, but "the wisdom of God" (1 Cor. i. 24). The Apostles, could say, "We speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery" (1 Cor. ii. 6, 7). "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). Revealed truth is able to perfect the man of God. Other forms of truth may enlarge the intellect and refine the taste, but the Holy Scriptures contain the only form of truth that can make a perfect man of God. They afford the sublimest subjects for the exercise of reason; they teach the imagination to indulge in its freest flights; they furnish memory with the record of the most momentous events of the past, such as the creation and the redemption of the world; they excite to the brightest hopes with regard to the future; they create the purest tastes by familiarizing the mind with facts, and doctrines, and revelations of the most exalted character; they refine the moral sense by bringing it into continuous contact with the ever-blessed God in His various self-manifestations to His creatures, and by impregnating it with a teaching which invariably paints iniquity in the most loathsome form, and ascribes holiness as the reflected image of Him who is the infinite and Supreme Good. In fact, they are pre-eminently adapted to bring the whole mental and moral nature of man to vigorous and healthful activity.

In this activity of his spiritual nature man realizes true enjoyment. Every creature of God was made to be happy in the due exercise of its faculties, and man is no exception to this rule. To be blessed, he must duly exercise those

noble mental and moral powers wherewith his Maker has invested him.

"The truth as it is in Jesus" is equally adapted to secure the well-being of the material elements of our human nature. Mental anxiety and wretchedness, if long protracted, will wear out the stoutest frame; but the possession of a calm and happy state of mind is eminently conducive to longevity. Thus, by its influence over the mental state, the gospel of Christ exerts a benignant influence upon the physical nature of man.

And it does so further, by the self-discipline which it inculcates. The morality of the gospel, the temperance, the sobriety, the chastity, and the general purity which it enjoins, are suited to the promotion of the healthfulness and consequent comfort of the human body. Every man must be physically a happier man for yielding himself up to the direction of the Saviour. Of the wisdom which the Redeemer inculcates it may be truly said, "Length of days is in her right hand" (Prov. iii. 16). "In the way of righteousness is life, and in the pathway thereof there is no death" (Prov. xii. 28). "The fear of the Lord tendeth to life" (Prov. xix. 23). All sinful habits are more or less opposed to the health of the body, and all holy and virtuous habits are friendly to it. Sin is pernicious in the whole of its influence, and godliness is productive of nothing but good. Thus, the character, the intellect, and the body, are all more or less benefited by a cordial submission to "the truth as it is in Jesus."

Christianity confers all the good that secularism professes to seek, and a vast amount of blessedness in addition, of which secularism knows nothing. Secularism plagiarizes its best precepts from the New Testament, and proclaims them as its own; while it deprives these commands of nearly all their force, by urging them upon the ground of motives taken altogether from the present life. Thus its ethics are like a body without a soul; they have no vitality, and in this world of ours, which abounds with such powerful temptations, must prove practically inoperative. But the simplest precepts of the gospel are enforced by the mightiest and most persuasive motives. They are urged upon the ground of divine authority: they are addressed to all our hopes and fears: they assail a man through every avenue

y which his soul can be reached : they not only tell us how to live, but they are backed by persuasives taken from the whole range of our being and destiny. This is a summary of the teaching of the Gospel as to our self-government : "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God" (1 Cor. x. 31).

It has the promise of the life that now is, and (in addition) of that which is to come" (1 Tim. iv. 8).

3. *The gospel imparts an additional sweetness to every proper enjoyment, and furnishes the most effectual consolation under affliction.*—It invests the whole of life with a new and glorious aspect. It represents all the mercies that the Christian enjoys as the gifts of a divine and gracious Father, who condescends to order the meanest affairs of His children. It tells us that "the very hairs of our heads are all numbered" (Matt. x. 30); and that "the steps of every good man are ordered by the Lord" (Psa. xxxvii. 23). *It destroys the solitude of the universe*; it teaches us to find God everywhere, and to recognise Him in everything. It tells us that "every good gift, as well as every perfect gift, cometh down from above, even from the Father of lights, with whom there is no variableness nor shadow of turning" (Jas. i. 17). By faith in the atonement, the Christian is enabled not only to recognise God in everything, but to recognise Him as a tender and faithful Father. Every innocent enjoyment becomes doubly pleasurable, because he can see in it a proof of the benignity of his God! Jehovah's smile causes the wilderness of life to rejoice and blossom as the rose, to rejoice even with joy and singing.

"But man is born unto trouble, as the sparks fly upward" (Job v. 7). And with all the benefits which faith in Jesus confers, it does not secure an immunity from the ordinary afflictions of life. No obedience to physiological laws, however punctilious, can save a man from physical decay and death. "It is appointed unto all men once to die" (Heb. ix. 27), and that appointment no precautions can reverse. Every man has to weep over the strokes of a bereaving providence, by which his best earthly friends are snatched from him; and he will have himself to fall, sooner or later, prey to death. Death is the desolater of families, the scourger of human hearts, the murderer of the world. But death is not the only trial that we have to encounter in this

life. Sin does more mischief than death; in fact, death itself is but one of the many bitter fruits of sin. "Death has passed upon all men, because all men have sinned" (Rom. v. 12).

And that form of truth must be of all others the most worthy of our regard which is best adapted to fit a man for grappling with the adversities and ills of life. In this respect the peculiar excellency of the religion of Jesus Christ pre-eminently appears. The Gospel entirely changes a man's views concerning affliction. It does not bid him cherish a stoical indifference to the strokes of adversity, for it denounces the man who "being often reproved hardeneth his neck" (Prov. xxix. 1). It does not forbid our tears, when called upon to suffer, but it teaches us to sorrow with submission and hope. It sets our Divine Master before us as saying, "As many as I love, I rebuke and chasten" (Rev. iii. 19). It represents the ever-blessed Jehovah as regulating the nature, the duration, and the severity of the Christian's troubles; as being, in a special manner, present with His people in their sorrows; and as rendering their afflictions the means of promoting the development and maturity of their virtues, and of preparing them for the sublime pleasures and engagements of heaven. These are altogether original views of affliction. The world had never dreamed of such an elevated theory of the nature and uses of adversity.

And it is obvious that such views are eminently calculated to soothe the anguish of the mind under affliction of any kind, and to enable it to bear its load of grief with a calm and dignified submission. The truth of God tells us, that "our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory" (2 Cor. iv. 17); and that "all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. viii. 28). These are the facts which can fringe the darkest clouds with light, and produce a rainbow upon the blackest sky. These are the doctrines which have converted men, in the humblest walks of life and of the smallest mental culture, into moral heroes, who have calmly and meekly waded through the waters, beneath which the mightiest mere philosopher would have sunk. "Without Christ we can do nothing" (John xv. 5); but "we can do all things through Christ who strengtheneth us"

(Phil. iv. 13). This is the secret of the Christian's strength in adversity: "The power of Christ rests upon him" (2 Cor. xii. 9); he is one with his Lord; and this union of soul between Christ and himself secures the daily preservation of his spiritual life. What a depth of meaning, what a fund of consolation, what a theme for ecstatic meditation, is contained in the words of Christ to His disciples: "BECAUSE I LIVE YE SHALL LIVE ALSO" (John xiv. 19). As long as there is life in the exalted Head of the Church, shall there be spiritual vitality in all the members of His mystical body. His life secures theirs; and as the former is indestructible, so is the latter. Saints shall have strength equal to their exigencies, because Jesus lives!

And EXPERIENCE has furnished ample proof of the truth of the claim which we have here advanced on behalf of the mediatorial scheme. The truth as it is in Jesus has proved itself in the ages of the past—and is still doing so in every clime, and at every moment, and in ten thousands of instances—the best support of man in the hour of sorrow, of sickness, of bereavement, of disappointment, of reverses in circumstances, of temptation, and of death. It has not only formed men of action, but men of quiet endurance; it has not only trained them for mingling advantageously with the bustling scenes of active life, but it has fitted them for the solitude and weariness of the sick chamber, for the gloom and wretchedness of the dungeon, and for the gaspings of death itself. Surely that system must be from God, and must be worthy of our cordial faith, which is thus adapted to every scene of life, and which is as competent to teach men how to suffer, as it is to instruct them how to act.

4. *The evangelical system purifies and hallows every domestic and political tie.*—Man is a social being. Hence much of his happiness is necessarily dependent upon the good order of the community to which he belongs.

Now, there is no system of truth which so effectually provides for the peace and comfort of *families* as the evangelical. It teaches husbands to love their wives, as Christ loved the Church (Ephes. v. 25); it bids wives be obedient to their husbands (Ephes. v. 24); it enjoins parents to train up their children in the nurture and admonition of the Lord (Ephes. vi. 4); it commands children to obey their parents, and to honour their father and mother (Ephes. vi. 1, 2); it pro-

claims to masters the duty of rendering unto their servants that which is just and equal (Col. iv. 1); and it requires servants to show to their masters good fidelity in all things (Titus ii. 9). A family regulated by the principles of the gospel of Christ, must be a happy family, a paradise upon earth. Let any man contrast the condition of truly Christian families with that of families among the unchristian nations of the earth, and surely he will confess that the social ethics of the gospel are peculiarly adapted to the securing of as much domestic bliss as can be realized in this imperfect state. The homes of England are its glory; and that which has made them what they are is the Gospel of the Son of God.

But the evangelical system does not merely provide for the happiness of those little circles which we call families—it trains men to be useful members of the political commonwealth. It instructs them in their duties as citizens, by giving them these two general principles for the guidance of their conduct towards their fellows: "Thou shalt love thy neighbour as thyself" (Matt. xxii. 39); and "Whatsoever ye would that men should do to you, do ye even so to them" (Matt. vii. 12). Its authoritative injunction is, "Do good unto all men" (Gal. vi. 10). By these maxims men are to regulate the whole of their conduct. This is the morality which they are to act out in the shop, in the market, on the exchange, and at the hustings, or the polling-booth. Social and political influence is a talent wherewith they are entrusted by heaven, and for the proper use of which they will have to account at the last great day. Now, it is impossible to deny that such principles as these are eminently calculated to form honourable and useful members of political society. Every true Christian is, by virtue of his Christianity, an enemy to all political injustice; he is the sworn foe of every law which infringes upon the royal maxim, "Whatsoever ye would that men should do to you, do ye even so to them." His life, his talents, his influence, are all devoted to the cause of righteousness in every form. Such is the man who has thoroughly imbibed the spirit of the gospel in the whole of its teachings.

We are painfully conscious that too many persons who profess to be followers of "Him of Nazareth," do not come up to this description; but this does not prove that there is

ry defect in the teachings of Christianity, but that such men have only imperfectly realized the import of the gospel. Some of the better men among the heathen were practically in advance of their creed ; but the professed Christians to whom we are now adverting have not yet overtaken their lead.

But the gospel does not simply enjoin upon us the love of men of our own nation, but requires of us a charity of a far wider range. It teaches us to look upon every man, whatever clime or colour, whom we can in any way reach by our influence, as our neighbour. Mere patriotism, according to the ordinary definition of that word, is a pagan and not a Christian virtue : in the gospel it is superseded by a higher and a more comprehensive philanthropy. In this respect, Christianity towers above the morality of a Socrates and a Cæsar, as Mont Blanc among the Alps.

The gospel tells us to "do good unto all men" (Gal. vi. 10), whatever nation they may belong. By the parable of the Good Samaritan, the Saviour has instructed us that no inter-national antipathies should hinder us from performing the noble offices of a tender charity towards our fellow-men. The deep import of that parable the governments of professedly Christian nations have yet to learn ; but it stands on the pages of the New Testament as an everlasting test of the Great Teacher against the bitterness of inter-national jealousies and hatreds. And when the sublime principles of the gospel are universally and thoroughly received ; when, in other words, Messiah shall "judge among the nations," by means of that code of laws which He has given us in the New Testament ; the glorious result will be, that "the nations will learn war no more : but will beat their swords into ploughshares, and their spears into pruning-hooks : nation shall not lift up sword against nation" (Isa. ii. 4).

Thus, Christianity is adapted to promote the welfare, not only of the individual man, but of families, of nations, and of the entire world ; and the day will come when it will fulfil every benevolent purpose for which it was called into being. It has not yet done its whole work. But dual development seems to be the order of Heaven's dealings with man. The earth on which we tread was vast centuries in preparing to become the habitation of man ;

and after the Fall, four thousand years were required discipline the human race for the *institution* of Christianity, and shall we wonder that it has taken ages to bring *the* religion of the Son of God up to its present position, or that it may require ages more in order that this religion may attain its proper influence over all the kindreds and tribes of our earth? The gospel has already done much, and it is destined to do more. It is still "the power of God." It presents no indications of senility or decay. It contains in itself the means of this world's regeneration. It has already rung the death-knell of oppression; it has proclaimed liberty to the captive, and the opening of the prison to them that are bound; it has denounced the hatred and blood-thirstiness of war, and has taught us to feed our enemy when he hungers, and to give him drink when he thirsts. And although the clank of the chain and the blast of the trumpet are still heard in our world—

- "Down the dark future, through long generations,
The echoing sounds grow fainter, and then cease!
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, 'Peace!'
- "Peace! and no longer from its brazen portals
The blast of war's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise."

5. *The evangelical system inculcates the obligation and asserts the blessedness of becoming the benefactors of our species.*—From first to last the gospel is one great lesson of benevolence. Its object is to assimilate man to the moral image of God, and especially to the goodness which constitutes one of the brightest beams of His glory. Jesus Christ Himself has said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you; that ye may be the children of your Father who is in heaven" (Matt. v. 44, 45). And the beloved apostle, who seems by his intimate fellowship with Jesus to have imbibed much of His spirit, has left on record these memorable words: "If we love one another, God dwelleth in us, and His love is perfected in us" (1 John iv. 12). "He that loveth not, knoweth not God; for God is love" (1 John iv. 8).

The gospel is itself an unparalleled manifestation of divine

re, and it presents us with the mightiest motives and incentives to the imitation of the goodness of God. The benevolence of Jehovah, as displayed in creation, in providence, and in redemption, is set before us as a splendid model, conformity to which is to be the object of our highest ambition. Every doctrine, every promise, and every precept of the New Testament, combine to teach us to deny ourselves for the good of others. Motives the most tender and persuasive are urged upon our attention to excite us to a career of holy philanthropy. It is only thus, says Christ, that we can prove ourselves to be the children of our Father who is in heaven. "I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them who despitefully use you, and persecute you, that ye may be the children of your Father who is in heaven; for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 44, 45).

And the benevolence enjoined by the gospel is one of a comprehensive character: it seeks primarily and principally the salvation of the souls of men, but it also endeavours to mitigate their sorrows and increase their comfort in this life. True Christian charity resembles the Saviour Himself, who, while He ever kept the Cross in view as the culminating point of His career on earth, and held steadily on His way towards Calvary, did not hesitate to scatter inferior mercies around Him as He journeyed thither. "Do good unto all men;" *i.e.*, as much good of every kind as ye can (Gal. vi. 10). And the religion of Jesus Christ thus sets before us a noble and sublime method of realizing felicity: it bids us share the godlike pleasures of doing good; it summons us to partake of the richest feast that a refined moral taste can enjoy—the luxury of conferring benefits upon others. It has reserved from oblivion the following memorable saying of the Master: "It is more blessed to give than to receive" (Acts xx. 35).

Thus the sum of human blessedness is increased in a twofold manner: the beneficiary receives the fruits of Christian benevolence, and the benefactor is himself rendered a happier man. "The fruit of the righteous is a tree of life" (Prov. xi. 30).

And surely that system which converts all who cordially

and thoroughly embrace it into "*trees of life*" to this stricken world must be from God. That religion which teaches men to make it the labour of their lives to *leave* the world better than they found it, to lessen the amount of the wretchedness and increase the sum of the happiness of the human race, must be of all religions the most friendly to the well-being of man. And here it would be easy to produce endless illustrations from the pages of history in confirmation of the truth of what we are asserting. Who have been the great benefactors of the human race? Who have founded our noblest public institutions? Who have called into existence our various benevolent and philanthropic societies? Who have created our Tract, and Bible, and Missionary Societies? Who have laboured most assiduously in the cause of education? Who teach and sustain our Sunday-schools? Who have left their homes to brave the most pestilential climes on earth, and to live in the midst of scenes of the most revolting pollution and cruelty, simply to bring men to God, and happiness, and heaven? The answer must be CHRISTIANS. Yes, Christianity has, after all, been the greatest blessing that the world has ever seen; and if it be not from God, strange to say, the most impudent imposture, the most blasphemous deception, has proved man's richest mercy! For the prophets, the apostles, and Christ professed to be divinely inspired; and as inspired men, demanded unhesitating submission to their teachings. But if they lied on this most important point, they are unworthy of credit on any other: and falsehood must be engraved in flaming characters upon the very portal of the temple of Christianity. But the fact is that the religion of Jesus Christ has proved a benefit of unspeakable value to our world, and is still effecting the most thorough and beneficial revolutions among the various tribes of men. Single-handed it has transformed the islands of the Pacific and the deserts of Southern Central Africa, in our day, from the dens of every abomination and crime, into the abodes of virtue and of peace. Of such men as Williams, and Moffat, and Knibb, and others of their spirit, it may truly be said, "The wilderness and the solitary place have been glad for them; and the desert has rejoiced and blossomed as the rose. It has blossomed abundantly, and rejoiced even with joy and

ing!" (Isa. xxxv. 1, 2). Can Christianity then be an
nized falsehood?

*The evangelical system disarms death and the grave of
- terrors.*—The desire to avoid death is indigenous to
: it is an original instinct of his nature. The Great
ator planted this feeling in the human bosom. It is
that men may be so drilled into familiarity with death,
may be so wrought upon by excitement, as to rush
ly upon bristling bayonets or roaring batteries. But
a temporary contempt of death is obviously an artificial
: of mind. It does not rest upon intelligence: it is
ium, it is madness. In such cases every effort is made
he pomp and parade of war, and by the witchery of
ic, to drown reflection, and to produce an enthusiasm
lering upon insanity!

ut it is the glory of the evangelical system that it paints
h in its true colours, and shows us, in all their solemnity,
consequences which it involves, while at the same time
aches us to triumph over its terrors. It does not seek
upefy our dread of death by working upon our passions;
it tells us in solemn tones all that is involved in an ex-
ge of worlds, and teaches us how we may intelligently
reasonably overcome our last enemy. It enables a man
meet death with a thoughtful calmness and an intelligent
ism. It qualifies those who embrace it for passing
efully and triumphantly through the several stages of a
ering and painful decay; it enables them to rejoice
d the humiliating and physically offensive processes of
some diseases. And all this, while at the same time it
s them the most impressive revelations of the awful
tentousness of the change at hand!

nd the manner in which it inspires this courage is worthy
ote. Not by underrating the immaculateness of the
re purity; not by lowering the standard of holiness
ounded in God's law; not by palliating the offences
mitted during life; not by exciting visionary dreams of
ping in the crowd; not by encouraging a lurking scepti-
concerning Jehovah's intention to fulfil the severer
atenings of His word; but by a faith which recognises
holiness and justice of God, and believes every sentence
ained in the gospel! Evangelical religion teaches men
meet death unmoved, by leading them to the cross and

tomb of Jesus, and by bringing them to rest upon the sublime mysteries of His incarnation, atonement, and mediation. It enables them to rejoice in the forgiveness of their sins through the sacrificial blood of the Redeemer, and in the renovation of their natures by the Holy Spirit. It tells them that to depart and be with Christ is far better than continuing here: that to be absent from the body is to be present with the Lord; that Christ is risen from the dead and become the first-fruits of those who slept; and that the bodies of all the holy shall rise at the last day, glorious and incorruptible. It depicts the splendours of the celestial world in language of the sublimest poetry; and tells us, after its most glowing descriptions, that "it doth not yet appear what we shall be" (1 John iii. 2). And thus it teaches men to die in holy triumph!

As, then, death is a universal evil, and as all men shrink from it as a terrible calamity, that system must be pre-eminently adapted to the condition of man which enables him to obtain a rational victory over this fell destroyer. Such a system is the gospel, and in this respect it stands alone. The writer has visited, during his numerous years of stated labour in the ministry of the Word, many a bed of sickness. He has seen both the Infidel and the Christian pace the valley of the shadow of death; and he states it as the result of continued and extensive observation, that he has never seen a case in which the gospel has failed to sustain in the article of death; nor one in which irreligion has not proved its utter impotence to arm a man for that solemn hour! And there are in this world thousands of Christian pastors and missionaries who can bear a similar testimony.

Let the sceptic listen to the following language, uttered by Dr. Payson, of America, in his last moments, to the young men of the society over which he presided:—

"I felt desirous that you might see that the religion I have preached can support me in death. You know that I have many ties which bind me to earth—a family to which I am strongly attached, and the people whom I love almost as well; but the other world acts like a much stronger magnet, and draws my heart away from this. Death comes every night and stands at my bedside, in the form of terrible convulsions, every one of which threatens to separate

ul from body. These continue to grow worse and worse, until every bone is almost dislocated with pain, leaving me with the certainty that I shall have it all to endure again the next night. Yet while my body is thus tortured, the soul is perfectly, perfectly happy and peaceful—more happy than I can possibly express to you. I lie here, and feel these convulsions extending higher and higher, without the least uneasiness; but my soul is filled with joy unspeakable. I seem to swim in a flood of glory which God pours down upon me. And I know, I *know* that my happiness is but begun; I cannot doubt that it will last for ever. And now, is this all a delusion? Is it a delusion which can fill the soul to overflowing with joy in such circumstances? If so, it is a delusion better than any reality. But no, it is not a delusion: I feel that it is not. I do not merely know that I shall enjoy this, *I enjoy it now*.

"My young friends, were I master of the whole world, what could it do for me like this? Were all its wealth at my feet, and all its inhabitants striving to make me happy, what could they do for me? Nothing! nothing! Now all is happiness I trace back to the religion I have preached, and to the time when that great change took place in my heart, which I have told you is necessary to salvation. And now I tell you again, that without this change you cannot, you *cannot*, see the kingdom of God.

"And now, standing as I do on the ridge which separates the two worlds, feeling what intense happiness or misery a soul is capable of sustaining, judging of your capacities as my own, and believing that those capacities will be filled to the very brim with joy or wretchedness for ever, can it be wondered at that my heart yearns over you, my children, that you may choose life and not death? Is it to be wondered at that I long to present every one of you with a full cup of happiness, and see you drink it? that I long to see you make the same choice which I made, and from which springs all my happiness?"

We may sum up the argument, then, of this chapter in the following statements:—If there be a God, and if He be Deity of infinite benevolence, then that religion will bear the strongest marks of being divine in its origin which appears best adapted to promote the well-being of man, both as an individual and as a member of the human family,

and as well in the hour of sickness and death as amid the labours of active life. Now we apprehend that it has been proved that evangelism is adapted to make man in every respect a happier being. And herein we discern one of the numerous evidences of its divinity. It must be from God, as it professes to be ; it can have proceeded from no being but one of infinite wisdom, who knew all that was in man, and one of unbounded benevolence, who longed to raise His fallen creature from the guilt and misery into which he had precipitated himself. The Gospel is like God ; it breathes His spirit ; His inimitable style is so apparent throughout, that the book must be received as His production.

CHAPTER V.

THE GOSPEL HAS A MOST IMPORTANT BEARING UPON MAN'S ETERNAL DESTINY.

It will be our aim in this chapter to ascertain the relation of the gospel to the destiny of man in the future world. We have seen that it is capable of exerting a mighty influence over our present happiness ; we have now to inquire whether it has any relation to our eternal interests.

1. *The evangelical system reveals the only scheme by which men can be saved.*—The Scriptures affirm that there is but one way in which man can escape the consequences of his transgression, namely, through the mediatorial work of Jesus. Jesus said, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life ; and I will raise him up at the last day" (John vi. 53, 54). "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12). "Without shedding of blood there is no remission" (Heb. ix. 22). "There remaineth no more sacrifice for sin" (Heb. x. 26) ; *i.e.*, there is no other sacrifice for sin which will do as a substitute for the sacrifice of Christ.

The Bible clearly lays it down that the mediatorial work

Jesus is the ONLY medium through which Jehovah can dispense pardon and justification to guilty men, consistently with the principles of divine equity and the claims of the moral law ; or, in other words, through which "God can be just and yet the justifier of him who believeth" (Rom. iii. 26). The fact that God has thus interposed to save us, proves that had He not done so we must have perished. No man could have saved himself without the atonement, and the whole scheme of salvation revealed in the gospel was superfluous.

Either the atonement has exclusive claims to be regarded as the medium of salvation, or it is not even worthy of confidence as one way among others to glory. For the gospel which reveals it sets it before us as standing alone in its efficacy, and if the testimony be false on this point, it cannot be relied on concerning any other. If there be other ways to salvation the gospel is not true, and no man can be saved without faith in that which is false.

2. *Faith in this method of salvation is the appointed condition of participation in its benefits.*—The testimony of Scripture to the necessity of *faith* in the atonement, is as emphatic as its assertion of the necessity of the atonement itself. "The Son of Man was lifted up, that whosoever believeth in Him should not perish, but have eternal life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 15, 16). "He that believeth on Him is not condemned ; but he that believeth not is condemned already," etc. (John iii. 18). "He that believeth and is baptized shall be saved ; he that believeth not shall be damned" (Mark xvi. 16). "Being justified by faith, we have peace with God" (Rom. v. 1). "Without faith it is impossible to please God" (Heb. xi. 6). And let the reader study the above quotations in their connections, and he will see that it is not a mere faith in the existence and goodness of God which is required, but faith in that particular form of truth which we term *the Gospel*. Without this no man can derive any saving benefit from the evangelical system.

But it may be profitable to inquire, Why faith is necessary to a participation in the benefits of the gospel ?

a. The evangelical system is a method of salvation devised

for intelligent beings, and obviously the fitness of *things* requires that they should have an intelligent acquaintance with its provisions, and should exhibit a cordial reliance upon its promises; or, in other words, should exercise faith in that by which they are to be saved. Men are to appreciate the mercy which redeems them; they are to rely upon the atonement which secures the pardon of their sins, and upon the Holy Spirit who renders them morally fit for heaven. We ask, is not this arrangement a reasonable one?

b. The evangelical system is intended to purify the heart and character, as well as to justify the man. The Redeemer prayed for His disciples, "SANCTIFY them through Thy truth, Thy word is truth" (John xvii. 17); and an inspired Apostle has said, "God hath given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature" (2 Pet. i. 4). No system of truth can mould the character and regulate the conduct except so far as we receive it. Hence the change which the gospel is intended to produce in us is such as renders faith on our part absolutely necessary.

c. Every one will admit that if the gospel of Christ be a truth, it justly entitles its author to the homage of all who share in its blessings. It is right that the saved "should exist to the praise of the glory of God's grace" (Ephes. i. 6-12). But this can only be the case so far as they have an intelligent acquaintance with the source of their mercies, or, in other words, exercise faith in the gospel. God will be honoured for His benefits, and especially for the blessings of grace and salvation, and in making this demand, He only requires what is just and reasonable. But no one can thus intelligently glorify God for His Grace who does not exercise faith in His gospel.

It is not for us to say what degree of faith is requisite to salvation. This is a point, the decision of which must be regulated in each particular case by the amount of divine testimony possessed. Jehovah judges us according to what we have, and not according to what we have not. Where much is given, much is required. Without divine testimony to Jesus, faith in Him is a manifest impossibility. Hence, where the name of Jesus is utterly unknown, not believing in Him cannot be looked at as a sin. Persons in such a predicament will not be condemned for their unbelief of a

testimony which they never heard. Their perdition will be just punishment of their violation of laws which they actually possessed, such as the law of reason, of conscience, and of nature.

But although those who never heard the gospel will not be condemned for not believing it, yet the salvation of man is possible apart from faith in it.

Some men, however, have much fewer opportunities than others of acquainting themselves with Jesus. In many professedly Christian countries, even, the true doctrine of the gospel is so darkened by human traditions, and access to the fountain of light is rendered so difficult, that it becomes almost impossible to attain to a full and comprehensive acquaintance with the mysteries of redeeming mercy. And, doubtless, in such cases, where there exists a loving confidence in as much of the evangelical system as is known, this faith-hearted faith is accepted by God.

And it has been so in all ages, and in all countries. Where there has been a soul-purifying faith in the divine testimony to the work of Jesus Christ, though but a fragment of that testimony has been possessed, and though this fragment may have been handed down by tradition from the earliest times, and may have become considerably mutilated in the process of transmission, there has existed a state of acceptance with God. We may be sure that in a degree of the strength and comprehensiveness of the faith which Jehovah requires in order to salvation, He will, as in all His other proceedings, act with the strictest regard to the honour and glory of His own divine name. Shall not the Judge of all the earth do that which is right?"

3. *All those who die under the influence of unbelief, will, as consequence, be everlastingly ruined.*—This proposition is the necessary corollary of the points already proven.

The Scriptures utter their revelations on the final destiny of unbelievers in the clearest and most emphatic manner. Their solemn words are these: "He that believeth not shall be damned" (Mark xvi. 16). "Those who obey not the gospel of our Lord Jesus Christ, shall be punished with everlasting destruction from the presence of the Lord, and shall be separated from the glory of His power" (2 Thess. i. 9). "He that believeth not the Son shall not see life, but the wrath of God abideth on Him" (John iii. 36).

But against this doctrine infidelity has kept up in *all* ages a huge outcry. It has been said again and again, "What! damn a man for ever for not believing the contents of a certain book! Sentence a man to eternal ruin for not receiving sundry theological dogmas! Monstrous!" and so forth. Now we are anxious to show that the connection between unbelief and perdition is both reasonable and just.

a. Unbelief is not a mere mistake of the intellect, but is the condensed development of the most malignant depravity of heart. The Great Teacher has given us the philosophy of unbelief in those memorable words: "He that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved" (John iii. 18-20). On another occasion the same glorious individual thus upbraided his faithless auditors: "How can ye believe who receive honour one of another, and seek not the honour that cometh from God only?" (John v. 44). And an Old Testament authority has given us the same exposition of the nature of unbelief in these words: "The wicked, through the pride of his countenance, will not seek after God" (Psa. x. 4). Unbelief is as much a state of the heart as an act of the intellect. It is, in fact, the most appalling exhibition of depravity that the human mind can give; it is the crowning evidence of the inveterate aversion of a man's heart to God and godliness. It is, then, a mistake to talk of unbelief as if it had nothing in it of the nature of vice.

b. Unbelief is the rejection of the clearest and most convincing testimony. The Author of the Bible has been very careful to render its divine origin matter of moral demonstration. Every possible kind of evidence has been furnished; miracles have been wrought; prophecies have been uttered and fulfilled; and the book has been invested with innumerable internal proofs of its divinity. It has in all ages wrought the most stupendous changes in the characters of men; has reformed the most vicious and abandoned, and has comforted the most wretched and neglected. The

vidence in the matter of the divine origin of the Bible is complete. "They have Moses and the prophets" (and we now add, they have also Christ and His Apostles), "and they hear not them, neither would they be persuaded though one rose from the dead!" (Luke xvi. 31). And those men who profess to believe in the divinity of the Bible, and yet treat the Saviour whom it reveals with indifference, are guilty of as grievous sin as the avowed infidel. In some respects, indeed, their criminality appears the more flagrant; and "except they repent, they shall likewise perish."

2. Unbelief is a state of daring rebellion against divine authority. As the Bible is manifestly from God, we cannot treat it with indifference without offering insult to its divine author. It publishes the laws of Him who created us, and of those laws is, "Believe in the Lord Jesus Christ." Hence we cannot refuse to exercise faith in the Saviour without contemning the authority of Jehovah. But rebellion (against divine authority) is as the sin of witchcraft, and stubbornness is as iniquity and idolatry" (1 Sam. x. 23). Thus saith the Lord God to every unbeliever, "Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof; I will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you" (Prov. i. 24-27).

3. A man's faith necessarily affects his whole character and course of life. Universal experience proves that a man's belief, and especially his religious belief, has a mighty influence upon the formation of his habits and actions. If there is to be a judgment at all, some notice must be taken of that faith or want of faith which forms and fashions the whole moral man, especially as faith and unbelief are both voluntary states of mind.

4. The unbeliever voluntarily excludes himself from any share in the blessings offered by the gospel. Unbelief is the heart saying, I will not have redemption upon the terms laid down in the Bible; it is a voluntary self-exclusion from heaven. It is not, properly speaking, God who damns any man; it is the man's own sin which ruins him, and by un-

belief he refuses to participate in the only method of *salvation*. And is the Most High to be blamed for man's infatuation? Unbelief is the determination of the victim of a fearful moral malady not to take God's specific. And as a consequence, the disease runs its course, and the man perishes. The fault, however, is not God's, but the man's own. "Oh, Israel, thou hast destroyed thyself, but in me is Thy help" (Hos. xiii. 9).

f. By unbelief the moral renovation of the soul is rendered an impossibility. We have already proved that the production of holiness in the heart of a sinner, apart from faith in the mediatorial work of Jesus, is an impossibility; and this fact has a most important bearing upon the question now under consideration. For the following have been issued as the unalterable laws of God: "Except a man be born again he cannot see the kingdom of God" (John iii. 3). "Without holiness no man shall see the Lord" (Heb. xii. 14). "There shall in no wise enter into the heavenly world anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they who are written in the Lamb's book of life" (Rev. xxi. 27). The argument, then, stands in this portentous form. Without holiness of heart and character no man can be admitted into heaven; but no one can be truly holy who is destitute of faith in Jesus; hence faith in Jesus is absolutely necessary to admission into heaven.

g. The future misery of every man will be exactly proportioned to the degree of His criminality. The Most High can, without doubt, estimate with infallible precision the exact amount of guilt involved in every act of transgression; seeing that nothing, however recondite, is concealed from His knowledge. Hence the punishments inflicted in the other world will be characterized by the most perfect regard to the amount of each individual's guilt. The Redeemer speaks of "*a worm that dieth not*," and very instructive is that figure of speech; for as the worm which preys upon the body *is bred from the putridity of the body itself*, so the misery which will perpetually weigh upon the spirits of the lost will be produced out of their own depravity and guilt. Each case will have its own peculiar features; and every one will feel that he is suffering for *his disobedience to laws which cannot be repealed while*

Jehovah's character remains what it is, and His relation to the universe continues unbroken.

We know too well that many well-meaning but misguided Christians, by their monstrous descriptions of the place of torment, have given infidels occasion to cavil; but let not Christianity suffer in the esteem of any man, because of these mistakes of its friends. Do not persist, dear reader, in understanding what is obviously metaphorical language literally. Deal as justly with the word of God as you do with your neighbour in your daily intercourse with him, and you will find that the woes of the lost are a stern reality, and the most awful illustration of the danger incurred by despising moral laws, which are founded in eternal equity, and are as old in their operation as the existence of intelligent beings. You will see that in the enforcement of moral laws Jehovah is animated by no feelings of personal malice or revenge, but by an infinitely benevolent regard to the order, and consequently to the well-being, of the moral universe; and that the very miseries of those who perish will be not only an exhibition of His justice to the culprits, but also a most emphatic testimony to His desire for the happiness of the creation at large. In conclusion, the scripture revelations respecting the eternal destinies of men are among the strongest evidences of the divinity of the book that contains them. The mingled majesty, authority, and reasonableness of the testimony bespeak its Author, God.

CHAPTER VI.

THE UNIVERSE IS BENEFITED BY THE MEDIATION OF CHRIST REVEALED IN THE GOSPEL.

We are now to ascertain what relation the mediation of Jesus Christ sustains to the universe at large.

1. *All holy intelligences are rendered more happy by the mediation of the Saviour on behalf of man.*—It has often been asked, whether sinless beings who have maintained their original rectitude receive any direct advantage from the atonement of Christ. Undoubtedly they derive no saving

benefit from that source, for the obvious reason that ~~they~~ need no salvation. But it has been suggested that ~~their~~ perseverance in holiness may have been secured by ~~virtue~~ of the predetermined mediation of Jesus ; and that as the atonement had a retrospective bearing upon the forgiveness of all believers of preceding generations (see Rom. iii. 25, and Heb. ix. 15), so it may have even reached further back to the ages of heaven, and may have secured the perseverance of "the elect angels" in the paths of rectitude. This is certainly a sublime speculation, but it is only a speculation. It is difficult to conceive how a sacrifice which was offered as an atonement for the sins of a fallen race can have been the means of preventing the apostacy of another and quite distinct order of beings, ages previously.

But the Scriptures do affirm that superior intelligences are made aware of the gracious interposition of Jehovah on behalf of man. They were employed to announce the birth of the Messiah, and they sang hymns of joy over that wonderful event. They watch the progress of His kingdom. The angels are sent forth to "minister unto those who shall be heirs of salvation." All through the visions of the Apocalypse the cherubim and seraphim are represented as taking a lively interest in the varied fortunes of the Redeemer's kingdom, from its establishment to the day of judgment. If the incarnation of the Eternal Word be a fact, we cannot conceive that such an event will be concealed from any holy intelligences. If the Deity has condescended to ally Himself thus intimately with a created nature, it is right that all His worshippers should know of this astonishing step. Perhaps the wonderful tidings have already circulated through the whole universe, and even the inhabitants of worlds most remote know that God hath become manifest in the flesh : for John tells us that at the ascension of the Saviour, "Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," united in adoring the Lamb (Rev. v. 13).

The Scriptures further inform us that holy beings are engaged in frequent and profound meditation upon the mysteries of redemption. "Into these things the angels desire" (the original word conveys the idea of the most vehement desire ; it is, when used in a bad sense, often

translated *lust*) "to look" (1 Pet. i. 12). They delight to gaze upon the light of the glory of God as it beams in the face of Jesus Christ; because in the mysteries of His person and work they have the fullest manifestation of the splendour of the divine attributes.

And this is not all; for it is matter of divine revelation that the joy and blessedness of such beings are positively increased by the incarnation and atonement of the Son of God. By the redemption of the Church the manifold wisdom of God is made known to "the principalities and powers in heavenly places" (Ephes. iii. 10). And an increased acquaintance with God must bring with it to a holy being an increase of happiness.

And as the benign results of the atonement develop themselves in the history of the human race, another and an additional source of joy is opened to celestial beings. They rejoice over one sinner who repents; they minister to him throughout his conflicts with sin and Satan; they are with him in the hour of death; and they convoy his happy spirit to the realms of rest. They witness the growing triumphs of the cause of Christ and godliness, and every psalm of victory sung by the Church on earth is responded to by their more melodious songs in heaven. They see the designs of the great adversary of souls thwarted, and the gracious purposes of God accomplished. They behold good brought out of evil; the greatest apparent disaster rendered subservient to the production of results the most blessed. And as they have an intense, a perfect sympathy with Jehovah, they cannot fail to rejoice as they see His glory thus promoted in the salvation and felicity of the inhabitants of this ruined world. Their benevolence towards their fellow-creatures, and their zeal for the honour of the Most High, cause them to regard with unspeakable delight every merciful result of the manifestation of God in human nature! The universe is but one vast empire, and all the holy and the good who dwell in it are bound together by a common regard for the glory of "the King eternal, immortal, and invisible!"

And is not this another illustration of the wisdom of God in the evangelical method of redemption? This scheme was devised for the special benefit of one particular race; but not only is it true that the mediatorial scheme does not

bless man at the expense of other orders of beings; it is also true, that in saving man, Jehovah furnishes to all holy intelligences sources of new felicity and of augmented spiritual light. Salvation by Jesus Christ does not merely shed its benignant rays upon those who dwell in the region and shadow of death, but its glories flash to the remotest worlds, and elicit new songs of praise from their devout inhabitants. And shall we doubt the divine original of a system bearing such marks of adaptation to the promotion of interests so vast and so complicated? The mind of the writer is chastened into a solemn awe as he stands in the presence of such moral majesty. "Verily, this is the finger of God!"

2. *The whole universe is placed under the government of the Mediator.*—On this subject the testimony of Scripture is remarkably full and explicit. Christ Himself said, when on the eve of His coronation in heaven, "The Father hath committed all judgment unto the Son" (John v. 22). "All power is given unto Me in heaven and in earth" (Matt. xxviii. 18). All judgment and all power were soon to centre in the hands of our Lord: His throne was in prospect, and He would shortly be seated thereon. The Redeemer confirmed these statements by the wonders of the day of Pentecost, and by the revelations of the Apocalypse.

Apostolical testimony on this point is also in abundance. "He (the Father) hath put all things under His feet" (the feet of Jesus); and it is added that there is but one exception to this rule, and that very exception proves the universality of the Saviour's dominion over all worlds and all creatures, for the only exception is God Himself. (See 1 Cor. xv. 27.) "Christ is the head over all things to His body the Church" (Ephes. i. 22). "By the Saviour the Father will reconcile all things unto Himself" (Col. i. 20). It is the Father's purpose to "sum up all things in the Christ, both which are in heaven, and which are on earth; even in Him" (Ephes. i. 10). (Alford's rendering.) Every one who believes the Bible to be the Word of God must be convinced, by 1 Cor. xv. 27, that the whole universe of created existences is placed under the absolute dominion of Jesus, and will be brought eventually to feel His power and recognise His right to the throne.

Thus it is that "all things work together for good to those who love God, and are the called according to His purpose" (Rom. viii. 28). This is the basis of the Apostle's argument, "All things are yours;"—or, as he puts it in another place, "All things exist for your sakes;"—"whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." (Compare 1 Cor. iii. 21-23, and 2 Cor. iv. 15.) The believer is one with Jesus, and through his union to the all-possessing governor, Jesus, he too has an interest in all things, and every event is ordered for his welfare. "Power is given Jesus over all flesh, that He should give eternal life to as many as were given Him" (John xvii. 2). "He is the head over all things to His body the Church" (Ephes. i. 22). And "all things are for the sake of the Church, that the abundant grace (of God exhibited in this arrangement) may redound through the thanksgiving of many to the glory of God" (2 Cor. iv. 15). The Saviour has the universe placed at His feet, that He may apply its resources to the accomplishment of the purposes of sovereign grace in the redemption of the lost, that He may re-establish the rule of righteousness, and may restore the authority of the laws of heaven where they have been violated, and that He may thus advance the well-being of the universe and the praises of God.

And is not this arrangement, we ask, *sublimely reasonable*? The Lord Jesus has an indisputable right to the throne which He fills. He has a *natural* right to universal supremacy as "God manifest in the flesh." As the Creator and Preserver of all things, dwelling in human nature, He is entitled to the government of all things. And He has an *acquired* right as Mediator, which is the result of the perfection of His mediatorial work on earth. He is worthy to take the book (of the Divine purposes) and to unloose the seals thereof, because He was slain, and hath redeemed us unto God by His blood, out of every kindred, and tongue, and people, and nation" (Rev. v. 9).

And as to His competency to fill the post assigned to Him as Mediator, we may rest assured that He "in whom all the fulness of the Godhead dwelleth bodily" (Col. ii. 9), is fully equal to the office of "Head over all things to His body the Church" (Ephes. i. 22). The connection between

the divine and human natures in the person of Christ is, indeed, "the great mystery of godliness." Who can fathom its depth? Who can say how the divine mind acts upon the human soul, how thoughts are communicated from one to the other, and how the human nature is thus qualified to be the medium through which the divine acts in the ordering of universal providence? Here are mysteries indeed! (See page 45). But my unbelief concerning them is checked by remembering that mysteries of an analogous character are exhibited in my own nature. I am at this moment writing; my mind is giving birth to thoughts, and at the same time my hands guide the pen which records them. But what is the secret of this connection? How do the ideas generated in the mind secure their transference to paper? What directs my hand while writing? The answer will be, *The Mind*. But another question arises, how is this done? How does the mind move the hand which guides the pen? We know what will be said about the systems of nerves, etc., which connect themselves with the hand, etc. This, however, does not solve the difficulty, for the question still arises, how does the mind act upon the nerves which act upon the movements of the hand? These are questions which no one has yet been able to answer. And yet we know that the impulses of the mind guide the movements of the body. Shall we, then, reject the doctrine of the union existing between the divine and human natures of our Lord, and the influence which the former exerts over the latter, fitting it to be the medium of the administration of divine providence, simply because we cannot explain the manner in which this influence is exerted?

There will, undoubtedly, always be a distinction between the two natures in the person of the Christ; the divine can never become human, and the human never will become divine. But who can estimate the extent to which the human nature has become dignified and exalted in the person of our Lord by its union with the divine? Can we conceive of any limit to the expansion of its faculties and powers, short of infinity itself? In Jesus dwelleth all the fulness of the Godhead bodily! And thus He is in every respect qualified and entitled to occupy, jointly with His divine Father, the throne of universal empire.

In the fact of the Redeemer's universal supremacy, the

Friends of evangelical truth have a precious source of consolation amid all that is dark and threatening in the present aspect of the world. "The government is upon His shoulders" (Isa. ix. 6). "The keys of Hades and of death" are suspended from His pontifical girdle (Rev. i. 18). His very enemies, the men who most impiously blaspheme His name, are dependent upon Him for the breath with which they curse Him. He has power, absolute and uncontrolled, over all flesh. The very devils are unable to elude the glance of His eye, or to escape from the restraints of His power. The myriads of heaven serve Him, and are engaged in the active promotion of His designs. In fact, the whole course of providence is controlled by His supremacy; and the entire framework of nature is directed and propelled by His power. (See the chapter on "The present office of Jesus Christ.")

Will He then suffer Himself to be finally overcome? Will He permit His enemies always to turn His name and work into a jest? Will He allow superstition and injustice to reign for ever? The oracle replies for us, and let its voice be heard: "He must reign until He hath put all enemies under His feet." And cheerfully would we respond, "THEREFORE will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters roar and be troubled, though the mountains shake with the swelling thereof" (Ps. xlv. 2, 3).

3. *The mediatorial economy is destined to be final and eternal.*

—The mediatorial economy will never be superseded by another, but is the last and most glorious constitution of things.

The subjugation of all things to the sceptre of Jesus is the point towards which all the divine arrangements are tending; and this subjugation appears to be the state in which all things are eternally to remain. "The Father, according to His good pleasure, hath purposed in Himself that in the dispensation of the fulness of times He will sum up all things in the Christ, both those which are in heaven, and those which are on earth, even in Him" (Ephes. i. 9, 10). This is the *ultimatum* towards which all things are working, viz., their subjugation to one Mediatorial Head. It will be the result attained in "the dis-

pensation of the fulness of times." It seems, too, that all things are working up to this point, as the condition in which it will be both for their good and the divine glory that they should remain. We cannot conceive why the Eternal Father should so steadily pursue His purpose of subduing all things under the Son, if as soon as that purpose shall be attained the sceptre of the Mediator shall be shivered and His throne vacated. The ultimate state of true Christians is expressly called "an entering into the ETERNAL kingdom of our Lord and Saviour Jesus Christ" (2 Pet. i. 11).

"Unto God (will) be the glory in the Church, (and) IN CHRIST JESUS to all the generations of the age of the ages" (Ephes. iii. 21). (Alford's rendering.) An expression "used by a transfer of what we know in time to express imperfectly, and indeed improperly, the idea of eternity." (Alford, *in loco*.)

The union existing between the divine and human natures in the person of our Lord will be eternal and indissoluble; and hence His right to supreme and universal dominion will be unforfeitable. The Apostle Paul says of Christ, that "He is over all, God blessed for evermore" (Rom. ix. 5). Christ is over all, because He is the blessed God; but as He will retain the divine dignity of His nature for evermore, so He will never cease to be "over all." The Apostle connects the two things, and seems to convey that they are inseparable. And the Apostle John teaches the same doctrine when he says of Jesus, "This is the true God and eternal life" (1 John v. 20). Christ will be eternally the life and glory of His Church, because He is, and always will be, "the true God." As the Mediator will ever be "God manifest in the flesh," *i.e.*, in human nature, it is obvious that He will ever reign over all; for the exercise of universal sovereignty is an essential prerogative of Deity; and if the exercise of this sovereignty through the human nature of Christ were to be suspended, so far the manifestation of God through the human nature of Christ would cease. But this can never be; hence the exercise of divine sovereignty through the humanity of our Lord will never be suspended.

The value of the sacrifice of the Saviour is immortal; and hence His supremacy over all things, which is one part

of the reward of His death, will be eternal. The Scriptures represent the throne of Christ as founded upon His Cross. His coronation in heaven was one fruit of the perfection of His work on earth. "Ought not Christ to have suffered, and to enter into His glory?" (Luke xxiv. 26). He had first to "make His soul an offering for sin;" and then to see "the pleasure of the Lord prospering in His hand" (Isa. liii. 10). He was worthy to take the book of universal providence, and unloose its seals, "because He had been slain, and had redeemed us unto God by His blood" (Rev. v. 9). Now this right to universal government is enduring. The Redeemer's sacrifice will never change in its worth; and hence the right to reign which rests upon it will never be destroyed.

Those passages of Scripture which describe the state of things AFTER the resurrection and final judgment represent the Redeemer as STILL ENTHRONED. Such is the description given us in the last two chapters of the Revelation. The chapter preceding these two describes the millennium, the final judgment, and the eternal ruin of all the enemies of God. Then comes the representation of the last state of all things, the final constitution of the universe. And in this inspired sketch we have the following descriptions. "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it" (Rev. xxi. 22). "The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof" (xxi. 23). "He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (xxii. 1). "There shall be no more curse; but the throne of God and the Lamb shall be in it; and His servants shall serve Him, and they shall see His face, and His name shall be in their foreheads" (xxii. 3, 4). These statements teach the perpetuation of Christ's sovereignty in the final state of all things; for the throne of power will still be "the throne of God and of the Lamb;" and that beautiful title, "THE LAMB," obviously includes his human nature of our Lord. Hence we conclude that God and the Lamb will eternally share the government of all things. (See page 154.)

But it will be necessary, in this connection, to consider more fully that memorable passage, 1 Cor. xv. 24-28:

"Then cometh the end, when He shall have delivered up the kingdom to God, even the Father ; when He shall have put down all rule and all authority and power. For He must reign till He hath put all enemies under His feet. The last enemy that shall be destroyed is death. For He hath put all things under His feet. But when He saith, All things are put under Him, it is manifest He is excepted who did put all things under Him. And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all." Now the question is, Does this passage teach that when Christ shall have reigned until all His enemies shall be put under Him, He will from that time forward cease to reign ? We apprehend that the passage in question does not convey that idea.

The statement that Christ must reign until He hath put all enemies under His feet, does not NECESSARILY imply that He will then cease to reign. I might say of a monarch, that "he reigned until he had crushed all rebellion and restored his dominions to tranquillity," without intending to convey that as soon as this result was attained he died or abdicated his throne. In fact, I might make such a statement of a monarch who reigned several years in perfect peace after having put down all opposition to his authority.

The language of the Apostle is obviously intended to assure us that Christ's dominion will one day be universally acknowledged, and that He will go on overturning every impediment to the establishment of His dominion until He shall have crushed every foe.

It seems reasonable to suppose, *à priori*, that a dominion thus established at such an infinite cost, and as the result of the whole course of providence through successive ages, will not cease as soon as it is perfected, but that being perfected it will be perpetuated.

And accordingly other passages which we have already quoted represent the Lamb as sharing the Father's throne and receiving the homage of the universe, long after the final judgment, yea, for ever and for ever. So that the passage now under consideration cannot be understood as teaching that the authority of the Mediator will altogether cease when He shall have subdued His last enemy.

We apprehend that the Apostle simply intends, that when our Divine Master shall have accomplished all the designs of mercy and grace concerning man which brought Him to our earth, He will render in an account of His mediatorial stewardship to His Father, and will thus perform a public act of homage to His Father's supremacy. He will thus render up His kingdom to God, even the Father; He will recognise Him as the Fountain of all authority; He will acknowledge His own mediatorial subordination; He will give in a full account of all the affairs of His administration; and will lay His authority down at His Father's feet, only to be reinvested with it for ever. Like some subordinate oriental monarch, He will perform an act by which He will do homage to His Father, who put all things under Him, that it may again be seen by all holy intelligences in the mediatorial empire "that God is all in all."

4. *The perpetuation of the mediatorial system will be eminently conducive to the well-being of the universe and to the glory of God.*—That the perpetuation of the mediatorial system will promote the good of the universe, and consequently the glory of Jehovah, may be argued, *à priori*, from the fact that it is destined to perpetuity. The final state of all things will strikingly illustrate the infinitude of God's goodness. Hence we are led to the conclusion, that as "the summing up of all things in the Christ" is the ultimate design of Jehovah with regard to the universe, this order of things will be eminently conducive to the permanent well-being of the creation. It will be, all things considered, the best arrangement that can be made—the most conducive to the happiness of the creatures of Jehovah.

It is obvious that God is the original source of all blessedness; or, to use scriptural language, that "in His favour is life" (Ps. xxx. 5). Hence the nearer we approximate to Him, and the more perfect our sympathy with Him, the higher shall we rise in the scale of blessedness. And it may be that our Divine Father sees that the mediatorial economy is a system by which intelligent beings can be brought into closer proximity with Himself than they could possibly attain under any other arrangement. Between the Creator and His creatures there is necessarily a great gulf, an impassable barrier, for the finite can never become infinite. But by the mediatorial scheme Jehovah condescends to manifest

Himself in a created nature, and thus establishes a bond of union between Himself and creatures. He manifested Himself in a nature like our own, and He performed this amazing act of condescension that He might allure us into closer fellowship with Himself. His object was "to reconcile all things unto HIMSELF" (Col. i. 20), and He sought to accomplish this object by manifesting Himself "in Christ Jesus" (2 Cor. v. 19).

There is something in the very idea of an infinite and omnipresent Deity which overwhelms us, and no creature will ever be able to form an adequate conception of the immensity of His glory. All we can know of God we learn from His manifestations in His works and revelations. And in the person of "Immanuel, God with us," in our nature, we shall ever see the most luminous display of what God is. The manifestation of an invisible and incomprehensible nature through a visible and created nature will facilitate our apprehensions of the glory of the former. It may be questioned whether God can become actually *visible* to creatures. He is not a substance, according to our ideas of substance, but is an infinite and all-pervading Spirit (John iv. 24). "He only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, NOR CAN SEE" (1 Tim. vi. 16). And perhaps one reason why the fall of man was permitted was, that an occasion might be furnished for that manifestation of the Godhead which we have in the incarnation of the Eternal Word, and that the universe might thus see more of God than they could have beheld had the Fall never taken place.

The actions of the Godhead will be all the better apprehended by us when we see them performed through the medium of a visible and dependent nature. And the hearts of all intelligent beings will be more effectually linked to the Great Supreme by their everlasting contemplation of Him through the humanity of Jesus. Here will be a personal manifestation of the Deity suited to their limited capacities; a development which will furnish them with ever varying phases of the glory of Jehovah; which will attract their most fixed attention, and which will allure them into growing fellowship with the Godhead. They will thus be brought into closer alliance with the source of all felicity than they could attain through any other medium; and thus their

blessedness will be permanently augmented, and the Great Father of all will be honoured and glorified !

Sublime, indeed, is the field of contemplation opened to us in the scripture revelations touching the final subjugation of all worlds and creatures to the authority of Jesus. The souls of all the holy, and of all the redeemed, will be brought into perfect sympathy with Jehovah ; every thought, every affection, and every emotion will be in delightful harmony with the very heart of Jesus and of God. The divine image will again be brought out in all its loveliness in the characters of the saved, and it will be so enstamped upon all the preserved and redeemed of God's creatures, that it shall never be effaced. There shall be perfect happiness, for there will be perfect sympathy with God. It shall be as if but one mighty heart pulsated throughout the creation, every emotion of which will be in unison with the heart of the Eternal.

There will, indeed, be one dark spot upon the page of being, and that spot will be hell ; within whose confines will be immured all the unpardoned and unmortified sin in the whole creation. It will be the final receptacle of all the uncured moral evil in the universe ; it will be the prison of those who have perished in rebellion, and spurned to the very last the authority of law and the tenderness of mercy. It will be a solemn memorial of the ravages of sin, and of its "exceeding sinfulness" in the sight of God ; the depth of its darkness, and the terrors of its torments, being all the direct and necessary results of voluntary transgression, will testify to all eternity that "God is of purer eyes than to behold iniquity," and will be a solemn warning to the inhabitants of other worlds to beware of rebellion against their Maker ! Moreover, this uncured moral evil will be confined by omnipotent power within the limits of that lazar-house. It will remain festering there as a loud warning to the inhabitants of other worlds ; and on the whole it will, no doubt, be for the general good that this affecting illustration of the dismal consequences of sin should not be blotted out of the page of existence. It will be one means of the eternal preservation of other, and perhaps millions of worlds ; so that all things considered, even hell itself will bear witness to the care which God takes of His creatures, and will add materially to the sum of universal blessedness. Thus in the sym-

bolical language of the Apocalypse it is said of the lost, that "the smoke of their torment shall ascend up before the throne of God and the Lamb for ever and ever" (Rev. xiv. 11). The inhabitants of other worlds will be cognisant of their misery and of its cause, and will thus be confirmed in their perseverance in the paths of rectitude.

We have thus endeavoured to give an exposition of the evangelical system in its various relations: we have examined it from several distinct points of view; and the result has been—at least, so we think—a demonstration of *its adaptation to man, and its worthiness of God*. It furnishes the best possible proof of its own divinity; it contains intrinsic evidence that it is the production of infinite wisdom.

And if the gospel be true, it is the most momentous truth that can engage the attention of a human being, for it professes to reveal the only possible method of salvation. It says, "There is no salvation in any other (than Christ), for there is no other name given under heaven whereby we can be saved" (Acts iv. 12). If we believe that a man can be saved by any other method than that revealed in the person and work of Jesus, we may think ourselves very liberal and charitable, but we are virtually accusing the New Testament of falsehood, and are at direct issue with the divine Redeemer and His Apostles! If we are right, they were utterly wrong; but if they were right, we are fatally wrong. Well, then, may we ponder that momentous inquiry, "How shall we escape if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will?" (Heb. ii. 3, 4). The manner in which this question is proposed, implies that the escape from perdition of those who neglect this salvation is impossible. We beg our reader to give this solemn verity the attention which it deserves; let him listen to the voice of the Son of Man in these two memorable sayings of His:

"My doctrine is not Mine, but His that sent Me. If any man will do His will he shall know of the doctrine, whether it be of God, or whether I speak of Myself" (John vii. 16, 17).

“He that rejecteth Me, and receiveth not My words, hath One that judgeth him ; the word that I have spoken, the same shall judge him in the last day” (John xii. 48).

PART VI.

THEOLOGY IN ITS RELATION TO THE CONSTITUTION AND DISCIPLINE OF CHRISTIAN CHURCHES.

WE come now to an investigation of the platform of Church government laid down in the New Testament.

That Christ has given us an ecclesiastical polity to be enforced by the Churches in all ages is apparent from the teachings of His own word. In these matters we are to observe all things whatever He hath commanded us, always, even unto the end of the world (Matt. xxviii. 19, 20). As we are under the last dispensation of divine mercy, we must faithfully adhere to all its institutions, until “the mystery of God shall be finished” (Rev. x. 7). The perfection of Christ in His prophetic office requires that He should not have left to our skill the task of devising a constitution for His Churches. The well-being of the Church demands that the wisdom of her Lord should frame the laws by which she is to be governed ; inasmuch as upon the suitability of these much of her efficiency and success must depend. If the New Testament contain no form of Church government, then the old saying, that the Bible alone is the religion of Protestants, must be abandoned. If the Church has power to decree rites and ceremonies, we should at once return to the bosom of the Church of Rome.

But the New Testament has legislated upon this important question, and does contain a system of ecclesiastical policy, which it becomes us carefully to study, that our Churches may be modelled after this revealed pattern.

The term *ἐκκλησία*, used in the New Testament for church, in classical Greek denotes an assembly of the citizens summoned by the crier ; the legislative assembly, in distinction from a mere *σύλλογος*, or concourse. Its radical signification (as the derivation of the word from *ἐκ* and *καλέω* proves) is a called-out assembly (Acts xix. 39-41).

In the New Testament this word *ἐκκλησία* (church) is used in various senses. In its widest application it denotes the whole of the elect whose names are written in heaven, whether found in glory, or on earth, or not yet born. In this sense it is used in the following passages: "Christ loved the Church and gave Himself for it, that He might present it to Himself a glorious Church" (Ephes. v. 25-27). "The Church of God, which He has purchased with His own blood" (Acts xx. 28). "Upon this rock I will build My Church," etc. (Matt. xvi. 18). In such passages the word includes all who have believed, all who now believe, and all who shall believe to the end of time. They are viewed as one congregation, separated from all other men by the decree of election, and by a divine redemption. There is no reference to any particular constitution or discipline.

In other passages, the word is used in a somewhat more restricted sense, denoting the general body of believers living at the time, and actually participating in Christ's fulness. The following passages are samples of this use of the term: "He is the Head of His body, the Church" (Col. i. 18-24). "I persecuted the Church of God" (1 Cor. xv. 9). But the term is also employed in a still more limited application. It often denotes some particular society of the faithful, gathered together into one community, and meeting in one place. Such a society is, in New Testament phraseology, a Church. It is of the constitution and discipline of such societies that we have to treat in this Part.

Churches are not material edifices, but communities of men and women. If in Holy Writ the Church be likened to a temple, it is to a *living* one, resting upon a living foundation, and composed of living stones. (See 1 Pet. ii. 4, 5). We never find the term Churches applied to the places in which Christians assembled. The phrase "robbers of churches," which we meet with in Acts xix. 37, is a mis-translation. The phrase is expressed in the Greek by one word, *ιεροσύλους*, and should be, "robbers of heathen temples." The word *ecclesia*, church, is not to be found here in the original at all. Let us not mimic the misapplication of this important term into which the prelatial Churches have fallen. It grieves us exceedingly to observe the growing disposition of Dissenters to copy "the speech

of Ashdod" in this matter. The custom of the American Congregational Churches is no law to us. They can, at least, plead long usage in extenuation of their misuse of the word, but with us it is a new fashion which is springing up, and which, we fear is by no means a healthy symptom.

The term Church, when used to describe an organized Christian society, and when found in the singular, is never applied to a number of Christian communities taken collectively, but only to one assembly meeting in one place, more or less frequently.

When more congregations than one are intended, the plural form, *churches*, is always met with. Thus we read of "the Churches of Judea, and Galilee, and Samaria" (Acts ix. 31), "the Churches of Syria and Cilicia" (Acts xv. 41), "the Churches of the Gentiles" (Rom. xvi. 4), "the Churches of Galatia" (1 Cor. xvi. 1), "the Churches of Asia Minor" (1 Cor. xvi. 19), "the Churches of Macedonia" (2 Cor. viii. 1), "the Churches of Judea" (Gal. i. 22), "the seven Churches in Asia" (Rev. i. 4-11). Hence it is clearly not scriptural to speak of the Church of England, or the Church of Scotland, or the Church of France. Were we living in apostolic times, and were all the societies of the faithful in this country constituted according to the apostolic model, and should Paul favour us with an epistle, he would address it to the Churches of England.

The various communities existing in apostolic times are thus described: "the Churches of Christ" (Rom. xvi. 16); "the Churches of the saints" (1 Cor. xiv. 33); "the Churches of God" (1 Thess. ii. 14; 1 Cor. xi. 16). Of them the following things are said: they were confirmed in their steadfastness by apostolic teaching (Acts xv. 41); they were edified and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied (Acts ix. 31); they were established in the faith (Acts xvi. 5); they deeply sympathized in each other's welfare (Rom. xvi. 4-16; 1 Cor. xvi. 19); they were under one common apostolical rule (1 Cor. vii. 17; xi. 16; xiv. 33, 34; xvi. 1; 2 Cor. xi. 28); and they frequently acted unitedly in their pecuniary and other efforts for the cause of Christ (2 Cor. viii. 19-24).

Some of these Churches were large, and others comparatively small. At first, of course, they had no places of worship of their own, and had to assemble where they could.

Many of them met in private houses, as, for instance, in the house of Priscilla and Aquila (Rom. xvi. 5 ; 1 Cor. xvi. 19) ; of Nymphas (Col. iv. 15) ; of Philemon (Phil. 2 v.).

They were accustomed to meet in one place. They had regular seasons of worship, and came together to observe them. (See Acts ii. 1 ; iv. 31 ; vi. 2 ; xxi. 22 ; xiv. 27 ; xv. 30 ; 1 Cor. xiv. 23 ; xi. 20.)

We accept in its integrity the definition of a Church given by the Nineteenth Article :

"The visible Church of Christ is a congregation of faithful (believing) men, in the which the pure word of God is preached and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same." An admirable and exhaustive definition ! But does the established Episcopal Church, which gives it, realize it in herself ? We believe not. National Churches are not "*congregations of faithful men*," but of faithful and unfaithful, indiscriminately. Their theory is, that the Church is the nation viewed ecclesiastically, and the State the same body viewed politically. They make no distinction between the regenerate and the unregenerate, between him that serveth God and him that serveth Him not. All the baptized and confirmed inhabitants of the country constitute the Church of England, including the felons and convicts in our jails, and the scum of our streets. In theory, the Established Church baptizes all, confirms all, admits all to the Lord's Table, absolves all in sickness, and buries all in sure and certain hope ! Every man may claim communion in the Eucharist at his parish church. Should any pious and evangelical clergyman seek to exclude a baptized and confirmed profane fox-hunting squire from "the holy communion," he would subject himself to prosecution in an ecclesiastical court. No two things can be more unlike than the indiscriminate membership of our National Church and the eclectic membership of the New Testament Churches.

CHAPTER I.

THE MEMBERSHIP OF NEW TESTAMENT CHURCHES.

AT the outset we are met with the very grave inquiry, *who ought to be admitted to the membership of Christian Churches?* This is indeed a vital question in ecclesiastical theology. Is there anything in the New Testament that warrants the admission into the Churches of all persons born within certain geographical limits, and who have been subjected to national, ritual observances, irrespectively of any evidence of genuine conversion to God? Or does the New Testament require credible evidence of sincere faith in Jesus, and repentance towards God, as a term of admission into the Churches of the Lord?

In this chapter we shall prove that the membership of the apostolic Churches was limited to persons who gave credible proof of true faith in Jesus, and who had avowed his faith in the ordinance of baptism.

I. WE HAVE TO PROVE THAT EVIDENCE OF CONVERSION TO GOD WAS REQUIRED IN ORDER TO ADMISSION INTO THE APOSTOLIC CHURCHES. We quote,—

1. *The examples of the admission of members recorded in the Acts of the Apostles.*—How did the Apostles proceed in the reception of persons into the primitive Churches? In the case of the first addition after the outpouring of the Spirit, we find that all who were admitted, first “gladly received the Word” (Acts ii. 41). And from that time onward we are told, “The Lord added daily together those who were in the way of salvation” (τοὺς σωζομένους, Acts ii. 47). (Alford’s rendering.)

Again, further on in this inspired narrative we read: “And believers were the more added to the Lord (that is, to the Lord’s Church at Jerusalem), multitudes both of men and women” (Acts v. 14). This statement immediately follows the painful episode of Ananias and Sapphira, whose death was a tremendous blow aimed by the Head of the Church at all hypocrisy, at the commencement of His kingdom in the earth. By that fearful visitation Jesus declared His jealousy for the purity of the communion of His churches. The providence accomplished its intended

end, for we are told that "of the rest" (of such characters as Ananias and Sapphira), durst no more join themselves unto them; "but believers were the more added to the Lord" (Acts v. 1-14). And so all through the Acts of the Apostles. Only those who had become the avowed disciples of Jesus Christ were allowed to enter the primitive Churches.

2. *The style in which the members of the apostolic Churches are addressed in the Epistles.*—The Epistles always assume that the persons who composed the Churches were Christian people. Thus the members of the Church at Rome are addressed as "beloved of God, and called to be saints" (Rom. i. 7.). The members of the Corinthian Church were "sanctified in Christ Jesus, called to be saints, and worshippers of the Lord Jesus" (1 Cor. i. 2). The Church at Ephesus was composed of "saints and faithful (believing) men in Christ Jesus" (Ephes. i. 1); that at Philippi, of "saints in Christ Jesus" (Phil. i. 1). The same was the case with the Church at Colossæ (Col. i. 2), and with that at Thessalonica (1 Thess. i. 1). Peter addresses the Churches to which he wrote as composed of members, "elect according to the foreknowledge of God the Father," etc. (1 Pet. i. 2). And Jude styles those to whom he sent his epistle, "sanctified by God the Father, and preserved in Jesus Christ, and called" (Jude 1). The apostolical epistles imply throughout that all the members had made a credible profession of love to Christ and of conversion to God.

3. *The commands given to the Churches to exclude all unworthy members from their communion.*—Notwithstanding the care observed in the apostolical Churches, some deceivers and corrupt persons had managed to intrude into the sacred fold. What was to be done with these? Were they to remain where they were, to corrupt their fellow members by their heresies and godless example? No: the Churches were to "purge out this old leaven, that they might be a new lump" (1 Cor. v. 7). They were to "withdraw from every brother that walked disorderly" (2 Thess. iii. 6). They were to "deliver the transgressor to Satan for the destruction of the flesh" (1 Cor. v. 5). They were to "put away from among themselves that wicked person" (1 Cor. v. 13). When the sentence had accomplished its

intended end in the reclaiming of the offender, he was to be forgiven and comforted, lest "he should be swallowed up of overmuch sorrow" (2 Cor. ii. 7). In such a case, the members of the Church were to restore the returning wanderer "in the spirit of meekness, considering themselves lest they also should be tempted" (Gal. vi. 1). But *until* exclusion had produced the fruits of a godly sorrow and repentance, it was to remain in force. Only those were to be retained in the fold who manifestly belonged to the flock of the Great Shepherd. Thus carefully were the Churches to guard the purity of their communion. The idea of a mixed fellowship, composed of the righteous and the wicked, indiscriminately admitted, is thoroughly repugnant to the discipline of the apostolic Churches.

4. *The separation from the world required from professors personally, and the embodiment of this principle in the constitution of the Churches.*—Men were regarded as being all naturally "in the wicked one." By a gracious conversion believers were "delivered from the power of darkness, and were translated into the kingdom of God's dear Son" (Col. i. 13). They were called out of darkness into His marvellous light" (1 Pet. ii. 9). They became "the children of God by faith in Christ Jesus" (Gal. iii. 26). "They were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). Merely ritual observances availed not. This was the test of being in Christ Jesus: "In Christ Jesus, neither circumcision availeth anything, nor uncircumcision, but a new creation" (Gal. vi. 15).

And as Christians were, at the *beginning* of the divine life in their souls, men called out of the world, so all through their course they were exhorted to *maintain* this separation. "Come out from among them, and be ye separate, saith the Lord" (2 Cor. vi. 17), was a command constantly sounding in their ears. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness?" etc. (14th v.) "The friendship of the world is enmity with God: whosoever therefore will be a friend of the world is the enemy of God" (Jas. iv. 4). In entering upon the closest of all natural unions, they were to "marry only in the Lord" (1 Cor. vii. 39). In fact, "the calling out" which took place at conversion was

to be ratified and perpetuated through life. Such was the law of the divine life for the individual believer. He was to be, not of the world, even as his Lord was not of the world (John xvii. 14).

And the New Testament Churches illustrated this great principle in their constitution. They recognised it in their canon law. As communities, they enforced the separation from the world which was demanded from the saint personally. Thus the Apostle having asserted the important truth, that "in Christ Jesus nothing avails anything but a new creation;" adds, "and as many as walk according to this canon (*κανών*), peace be on them, and mercy, and upon the Israel of God" (Gal. vi. 15, 16). This is to be the canon law of the Churches, by which they are "orderly to walk" (*στοιχείω*). Adhering to this rule, they come within the scope of the apostolic benediction; but if they put ceremonies in the place of the new creation, they forfeit all claim to the blessing. Churches which ignore the distinction between the kingdom of the world and the kingdom of God, or which make a mere outward ceremony, duly administered by an ordained priest, the means of translating from the former into the latter, commit spiritual suicide. They set aside the Saviour's majestic dictum, "My kingdom is not of this world" (John xviii. 36). Their constitution misrepresents the nature of true religion; it casts down every *spiritual* barrier which marks off the kingdom of light from that of darkness. Such institutions are grievous hindrances to the progress of vital godliness. They convert the Church to the spirit of the world, rather than the world to the spirit of Christ. Were this earth left entirely in their hands, it would be without a Church, for the Church would merge into the world, and there would be but *one society*, variously designated, Church and world becoming but different terms to describe the same body! In opposition to this system stands the organization of the first Churches, which *constitutionally* recognised the *personal* separation of every man of God from a world lying in the wicked one. Christians did not cease to be separate from the world when they joined a Church; but this act was the public and professional ratification of a "coming out" which had already taken place in the heart and life. Ecclesiastical polity was then the corporate assertion of the everlasting

distinction between the regenerate and the unregenerate—the outward and visible sign of an inward and spiritual grace. By this polity the Congregational Churches still abide.

5. *The purposes for which Christian Churches are said to exist.*—A glance at the great objects for which these communities are formed will help us to determine who ought to be admitted members. The end which is contemplated by divine wisdom in the creation of Churches is a purely spiritual one. Believers are to be thus organized, that they may be enabled *personally to grow in grace, and in the "knowledge of our Lord Jesus Christ"* (2^d Pet. iii. 18). They are planted in the house of the Lord, that they may flourish in the courts of our God, and may still bring forth fruit even in old age (Ps. xcii. 13, 14). But a man without grace clearly cannot grow in grace. Those who have not "the root of the matter" in them will not flourish in the Church. A dead tree will yield no fruit, plant it where you may. The *personal* benefits of Church membership imply the existence of a divine life.

Church membership is ordained that those who enter upon that holy relation may be *mutually beneficial to each other*. They are to be "fellow-helpers to the truth" (3 John 8); to "edify one another" (1 Thess. v. 11); to "provoke each other to love and to good works" (Heb. x. 24); to "admonish one another" (Rom. xv. 14); to "bear one another's burdens" (Gal. vi. 2); to "forbear one another in love" (Ephes. iv. 2); to "forgive one another, as God for Christ's sake hath forgiven them" (Ephes. iv. 32); to "warn the unruly, to comfort the feebleminded, to support the weak, to be patient toward all" (1 Thess. v. 14); to "pray one for another" (Jas. v. 16); to "love as brethren" (1 Pet. iii. 8); to "minister one to the other, as every man hath received the gift" (1 Pet. iv. 10); to be willing if necessary to "lay down their lives for the brethren" (1 John iii. 16). Now, obviously, an unconverted man can never adequately discharge these important relative duties. A man "dead in trespasses and sins" can only be a hindrance to the holiness of his fellow members. None but those who are alive unto God can by their example and prayers advance the divine life in the souls of others.

And saints are gathered into Churches that *they may assail the empire of Satan in the world*. From them "the word of the Lord is to be sounded out" in the region around (1 Thess. i. 8). They are to "hold forth the word of life" (Phil. ii. 16), and are to be "the epistles of Christ (to an ungodly world), known and read of all men" (2 Cor. iii. 2, 3). They are to be "the salt of the earth" (Matt. v. 13), which proves that they ought to be distinct from the ungodly; not of the earth, earthly, but separate bodies, existing in it, while not of it, and by their purity counteracting its corruptions. They should be "the light of the world" (Matt. v. 14), not simply the world itself considered ecclesiastically (as the advocates of establishments would have us to believe), but bodies distinct from the world, as light is different from darkness; and by their personal holiness and devoted labours seeking to win others to their Lord. But no man is qualified to join a confederacy called to such a high and solemn work as this, who is not himself born from above.

And so with *the privileges of Church fellowship*, such as united communion with the Saviour, and with His saints in its various forms and ordinances. Real religion is absolutely necessary to the enjoyment of these sublime "feasts of love." They are privileges which can be appreciated by none but the regenerate.

But it may be asked by those who differ from us on this point, do you then pretend that in your Churches there are no unconverted men? We answer: we pretend to no such thing. We do our best to discern between the righteous and the wicked in our admission of candidates; but we have frequent and painful evidence that our judgment on this matter is not infallible. When, however, such a mistake is discovered, it is rectified by the application of the discipline ordained in the New Testament.

6. *The analogy of the Jewish congregation*.—The advocates of national establishments argue that, as under the law every man born a Jew was, *ipso facto*, a member of the sacred commonwealth, so every man born in a professedly Christian country ought to be regarded as a member of the national Church. But they forget that the nation of Israel was only a *carnal* body, intended to *typify* a higher and more spiritual community. Jesus has taught us that we are

now under a new and more sublime economy. He has given us the law of the gospel dispensation in those memorable words, uttered to the woman of Samaria: "Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him. God is a Spirit, and they that worship Him must worship Him in spirit and in truth" (John iv. 21-24). Of the lawful members of the Churches of the Saviour, it is said, "They are born not of blood (carnal descent), nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). "Except a man be born from above (*ἄνωθεν*) he cannot see the kingdom of God" (John iii. 3). "In Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation" (Gal. vi. 15), and this is the canon law by which, as we have seen (page 350), Churches are orderly to walk. In the glorious days of the gospel, "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men, but of God" (Rom. ii. 28, 29). In the Churches of Christ, then, the new birth, or the birth from above, occupies the same position as birth of Jewish parents did under the law. The circumcision of the heart and spirit has taken the place of the circumcision of the flesh. Consequently the analogical argument stands thus: As none but those who were born Jews were admitted into the legal congregation, so none but those who are born of God by regenerating grace should be admitted into the Churches of the Redeemer—which is the very principle for which the congregationalists contend. Given a spiritual dispensation in place of a carnal, a heavenly birth in the room of one after the flesh, and the congregational law of church membership stands proven.

II. WE HAVE NOW TO PROVE THAT NONE BUT BAPTIZED BELIEVERS WERE ADMITTED INTO THE APOSTOLIC CHURCHES.—The evidence of this is quite as conclusive as that of the universal requirement of conversion. This is a point which no one who concedes the perpetual obligation of water bap-

tism will deny. Ecclesiastical history proves, that from the earliest ages onward to the present day, baptism has ever been a term of membership. The reader will observe that, so far we have advanced no opinion as to the proper mode or subjects of Christian baptism : our position is at present, simply, that some kind of water baptism was an indispensable requisite to admission into the Churches. Even the eloquent apostle of open communion makes the following admission :

"We are willing to go a step further, and to acknowledge that he who, convinced of the divine origin of Christianity by the ministry of the Apostles, had refused to be baptized, would, at that period, have been justly debarred from receiving the sacramental elements" ("Hall's Complete Works," vol. ii. pp. 57, 58). Mr. Hall, too, admits that in the natural order of the Christian sacraments baptism stands first.

"Before I dismiss this head, I must remark, that in insisting upon the prior claim which baptism possesses to the attention of a Christian convert, the advocates of strict communion triumph without an opponent. We know of none who contend for the propriety of inverting *the natural order of the Christian sacraments*, where they can both be attended to, that is, where the nature of each is clearly understood and confessed" (p. 66).

That the priority of baptism to all other Church ordinances is the natural order of the sacraments, and that in apostolical times none were admitted to the privileges of Church membership who had not previously been baptized, are two admissions which seem to us decisive of the question.

That the apostolical Churches were composed exclusively of baptized persons appears from the following considerations :

1. *The language of our Lord's commission.*—The Saviour's last commission to His Apostles is thus given by Matthew: "Go ye therefore, and teach all nations, baptizing them into (*eis*) the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you alway, even unto the end of the world. Amen" (xxviii. 19, 20). The first thing to be done was to disciple (*μαθητεύσατε*) the nations ; then to baptize them ; and then to teach them to

observe all the other institutions of the religion of Christ, such as the Lord's Supper, and the various ordinances of the Church.

Mark gives the commission thus: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned" (xvi. 15-16). Here we have the same order—preaching, believing, and baptizing. The words assume, as a matter of course, that all that believed would be baptized. They do not teach that none but the baptized will be saved, but that all saved believers ought to be baptized. Unbelievers are not condemned for not being baptized, but for not believing, which implies that unbelievers have nothing to do with baptism. But believing and being baptized are coupled as naturally and intimately associated.

This is "*the prescribed order of the institutions*" (Hall's Works, vol. ii. p. 47); and no mistakes of ours, no new cases that can arise in this changing world, can countenance a deviation from this canon law of the Churches. The dependence of Church membership upon a previous submission to baptism is evinced from the authority of Christ, which enjoins the one as a preliminary to the other. The promise annexed to the commission extends to the end of the world, and so must the commission itself. The Churches may expect the fulfilment of the promise, in proportion to their fidelity to the commission. After Mr. Hall's very ingenious attempts to neutralize the testimony of the commission on this great question, that testimony remains unimpaired; and we must maintain that what that gifted man admits to be "*THE PRESCRIBED ORDER OF THE INSTITUTIONS*" (vol. ii. p. 47) should be the order observed by us. Mr. Hall admits that "*the prescribed order,*" "*the natural order,*" and "*the universally observed order*" in the apostolic Churches, was to require baptism as a term of membership. What right have we, then, to substitute for this an order unnatural, unprescribed, and unapostolical?

2. *The invariable practice of the Apostles.*—How did the Apostles understand their Lord's commission after they had received the Spirit on the day of Pentecost, and were fully equipped for their great work? Let the book of their Acts testify. In every instance the convert, as soon as he had

received Christ into his heart by faith, was exhorted to submit to baptism, and did so.

"Then they that gladly received His word were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers" (Acts ii. 41, 42). The order observed was, first, conversion; then, baptism; then, addition to the Church, and the enjoyment of all the privileges of membership.

And so in every subsequent case. As soon as a man repented and believed, he was baptized; and was then admitted into a Christian Church, if there was one within reach. As Dr. Wenger observes, in his admirable "Doctrine of the Church," "No unbaptized person can be received into a Church; but not every person that is baptized is thereby received into a local Church" (p. 168). The case of the Ethiopian eunuch is one in point. All who were admitted into the apostolic Churches were first baptized; though in some instances those who were baptized were not immediately received into any particular Church. Church membership was invariably preceded by baptism, though baptism was not in all cases instantly followed by Church membership.

3. *The manner in which the members are addressed in the apostolic epistles.*—In every instance the epistles assume the persons written to had been baptized. In Rom. vi. a powerful argument in favour of holiness is addressed to the whole Church, on the ground of their having been buried with Christ in baptism. The Church at Corinth had been all baptized, some by one teacher, and some by another (1st Epistle, i. 13-16); but many of them had proved so factious that Paul thanked God he had baptized only a few of them, "lest any should say he had baptized in his own name" (15th v.). The members of the Churches in Galatia had all been "baptized into Christ, and had thus put on Christ" (iii. 27). At Ephesus all had not only received the one Spirit (iv. 4), but had submitted to the one baptism (5th v.). Similar statements are found in Col. ii. 12, and 1 Pet. iii. 21.

The unities of the Church in apostolic times were "one body, one Spirit, one hope, one Lord (Jesus), one faith, one

baptism (in water, for the one Spirit has been already mentioned (4th v.); and in a careful enumeration like this the Apostle would not have specified the same unity twice), and one God and Father of all" (Ephes. iv. 3-6). Hence it is clear that all Christians in those times were bound together, among other ties, by a common submission to the ordinance of baptism. Baptism was then one of the *UNITIES* of the Church; and it is mentioned among the things which we are scrupulously to maintain, that we may "endeavour to keep the unity of the Spirit in the bond of peace" (3rd v.). From which it follows, that to dispense with baptism as a term of membership is not a course calculated to preserve the oneness of Christian fellowship, but to destroy it.

To the same purpose is the language of 1 Cor. xii. 12-14, in which the Apostle is arguing in defence of the unity of the mystical body of Christ upon earth. Bloomfield, Doddridge, Calvin, and Dean Alford, with many other eminent Pædobaptists, admit that the reference in this passage is to the ordinance of baptism. The meaning of the Apostle evidently is that, by the Holy Spirit, all the converts of that period had been induced to submit to the profession of religion made in baptism, and had thus been incorporated into the body of our Lord's avowed disciples.

Under the law, two things were necessary to admission to the privileges of the Mosaic economy, viz., birth of Jewish parents, and the rite of circumcision. Under the new dispensation, two things are required to Church membership, viz., regeneration, or the birth from above, and baptism. In apostolic times all the members of the Churches were first, in the judgment of charity, born of the Spirit, and then born of the waters of baptism (John iii. 5).

But does all this prove that we are still to require baptism as a pre-requisite to membership? Is this prescribed order, this natural order, this apostolically observed order, any law to us? If neither prescription, nor the nature of the case, nor invariably inspired precedent, nor even all these combined, constitute a law for the Churches in our day, where are we to look for a guide as to their constitution? We might as well be without the Acts of the Apostles, without the Epistles, and without our Lord's commission, so far, at least, as the matter of Church government is concerned.

But we are asked, Why *we* do not salute each other in our Churches with "the holy kiss," *alias* "the kiss of charity?" (Rom. xvi. 16; 1 Cor. xvi. 20; 2 Cor. xiii. 12; 1 Thess. v. 26; 1 Pet. v. 14). And why do we not wash one another's feet? (John xiii. 14). To which we reply, to prove that we have departed from inspired precedent in a minor matter cannot justify us in departing from a principle, fundamental in the government of the apostolic Churches—a principle prescribed in the commission, in harmony with the nature of the case, and invariably acted upon by all inspired Apostles in every Church that they planted, and in every addition made to every such Church. Clearly, whether friendly and affectionate salutation shall be by shaking the hand, or embracing, or chin-chining, or kissing, is not an affair of Church government, but of national usage. And whether hospitality and Christian love require me to wash the feet of my brethren who visit me from time to time, depends upon whether they wear shoes or sandals, the state of the roads, the heat of the weather, and their wish in the matter. Many of our Churches on the Continent do salute each other with the kiss of charity.

As to the manner in which Churches of baptized believers were formed, we are simply told that they received each other (Rom. xiv. 1, xv. 7); that is, mutually consented to recognise each other as the professed disciples of Christ banded together in a holy confederacy for the maintenance of their Lord's cause in the earth. They were added to each other as one society, consenting to meet in one place for their mutual edification and profit (Acts ii. 37-47; Acts xi. 19-26; Acts xiv. 21-23; Acts xvi. 5; Acts xvi. 40; Acts xx. 7). We have no account of any particular religious services that were held at the formation of new Churches; but prayer and fasting were, without doubt, the principal duties attended to, as was the case on several analogous occasions (Acts xiii. 2, 3). Probably, too, the exchange of "the right hand of fellowship" (Gal. ii. 9), as a token of mutual recognition, was observed. The services held by us on such occasions are far more elaborate than those of primitive times.

With regard to the admission of new members into Churches already formed, it is evident that the particular Church which the convert sought to join needed to be

satisfied that the applicant was a genuine baptized believer. Thus, when Paul sought fellowship with the Church at Jerusalem, the members at first believed not that he was a disciple; and it was not until Barnabas had removed their scruples that they consented to receive him (Acts ix. 26-28). In baptism, the convert simply professed his faith in Christ, but did not select any particular Church as his home. Joining a Church, and making it the community of his adoption, was a subsequent and a distinct act. Any preacher of the gospel, whether pastor or evangelist, could baptize whom he pleased; but this did not, *ipso facto*, constitute the baptized person a member of any particular Church. As we shall presently see, each Christian community required to be satisfied of the worthiness of those who sought admission into its fellowship, and in deciding this matter the whole multitude of the disciples voted.

Whether the candidate made any verbal confession of his faith before the Church is not certain. The passage relied on as sanctioning the requirement of such a public declaration, is Rom. x. 8-10. That passage may include such a verbal acknowledgment of Christ before a church meeting, but it comprehends vastly more than that. We are to confess Christ everywhere and always; and surely we ought not to scruple to make this confession in the presence of our Christian brethren. Every Church is at liberty to adopt what means it thinks best to arrive at a satisfactory conclusion respecting the piety of the candidate. The appointment of two judicious persons as messengers from the Church (2 Cor. viii. 23) to visit him, and to make inquiries respecting his moral walk, is the practice most commonly adopted among us, and appears as suitable as any that can be devised.

With regard to the reception of members of other Christian Churches to occasional communion or to a transferred membership, this was done in apostolic times as it is among us, either by a commendatory epistle, or by the verbal testimony of known disciples. Of the latter we have an example in Acts ix. 26-28, in which the verbal testimony of Barnabas secured Paul's admission to fellowship with the Church at Jerusalem: of the former we have a case in Acts xviii. 27, in which we find the Church at Ephesus

writing to the Churches in Achaia, exhorting the disciples to receive Barnabas.

(See also 2 Cor. iii. 1, with its allusion to letters of commendation, and the third Epistle of John.)

CHAPTER II.

THE CONGREGATIONALISM OF THE APOSTOLIC CHURCHES.

THE subject of this chapter may be expressed in one word, CONGREGATIONALISM, by which we mean the right of each Church to manage its own affairs, and the right of every member to take part in such management. Congregationalism is self-government in which all have a share. It is not a state of lawlessness, but of common subjection to the legislation of Jesus Christ and His inspired Apostles. It makes it the duty of every member by his free suffrage to aid in carrying into effect the laws of the great "Master of assemblies." Each member is to "contend earnestly for the *faith* once delivered unto the saints (Jude 3), and to assist in maintaining the *ordinances* as they have been revealed unto us" (1 Cor. xi. 2). The poorest and the most humble are not excluded from this constitutional privilege and obligation. As all are supposed to be the sworn subjects of the King Eternal, pledged to an uncompromising devotion to His glory, all are to take part in vindicating His truth, sustaining His cause, and executing His laws. This is the form of government which obtained in apostolic times, as we shall endeavour to prove in this chapter.

It is obvious that this ecclesiastical system is utterly irreconcilable with Episcopacy and with Presbyterianism, for both those forms of government vest in other hands most of the duties and privileges which the New Testament accords to the Church or congregation. If congregationalism be from heaven, neither "black prelacy" nor "stiff presbytery" is so. A *mixed* constitution, comprising elements gathered from all three systems, would be in the first place impossible, and in the second place, if possible, unscriptural.

1. *We shall first consider the evidence furnished by the Acts of the Apostles.*—The apostolical office was derived directly

from Christ, and was unique in its character and claims (John xx. 21-23; Gal. i. 11, 12). Its peculiar attributes were, ability to testify as eye-witnesses to the resurrection of our Lord (Acts i. 21, 22; 1 Cor. xv. 8); the power of working miracles, and of conferring this gift upon others (Acts viii. 15-17; x. 44; xix. 6); inspiration by the Holy Ghost (John xx. 22; Gal. i. 12); and universal authority in the Churches in every age and in every region (1 Cor. vii. 17; 2 Cor. xi. 28; 1 Cor. xvi. 1). In the Apostles their Lord spake in all matters pertaining to the government of His Churches.

The first church act that took place after the ascension of Jesus was the election of Matthias to fill the place of Judas. This was an act in which the whole Church at Jerusalem took part. (See Acts i. 15-26.) "Here it is affirmed that *they*, meaning the disciples—those addressed as *men and brethren* (15, 16 v.)—appointed two. They also prayed and gave forth their lots. Thus the whole company of the disciples, and not the Apostles alone, elected Matthias in room of Judas." (Davidson's "Ecclesiastical Polity," p. 196.)

The next fact to be noticed is the election of the first deacons. This was evidently the act of the whole Church at Jerusalem.

"The twelve called the multitude (τὸ πλῆθος) of the disciples unto them and said: Look ye out among you seven men of honest report, full of the Holy Ghost and of wisdom, whom we may appoint over this business. And the saying pleased the whole multitude, and they (the whole multitude) chose Stephen," etc. (Acts vi. 2-5). No candid critic can deny that this was an election by the suffrages of the whole Church. The reception of Saul to fellowship with the Church at Jerusalem was evidently the act of the disciples as a whole (Acts ix. 26-28). Peter felt it right to vindicate his conduct in visiting Cornelius and his household before the whole Church at Jerusalem (Acts xi. 2-18). All the members of the Church at Antioch united in deputing Barnabas and Saul to be the bearers of their bounty to the brethren in Judæa (Acts xi. 27-30; and Acts xii. 25). The same Church separated Barnabas and Saul to the work to which God had called them, and sent them away with fasting, and prayer, and the laying on of hands (Acts xiii. 2, 3). Ordination by the Apostles did not interfere with

popular election. (Compare Acts xiv. 23 with Acts vi. 2-6.) Paul and Barnabas gave in the report of the manner in which they had fulfilled their mission, to the entire Church which had sent them out. They gathered the Church together for this purpose (Acts xiv. 26-28). The whole Church at Jerusalem received the deputation appointed to confer with them touching the converts gathered in from among the Gentiles, and aided in the discussion (Acts xv. 4, compared with 12th v.). And the entire Church chose Judas and Silas to be the bearers of their decision to the communities which had been agitated by the controversy (22 v.). The letter of recommendation carried by Apollos to the Churches of Achaia was approved by all the brethren at Ephesus; and was addressed to the disciples composing the Churches in Achaia (Acts xviii. 27). When Paul went to Jerusalem the last time, he was reminded by the Apostles there that "the multitude of the disciples (compared with Acts vi. 2 and 5) must needs come together; for they will hear that thou art come" (Acts xxi. 22), and was exhorted to adopt a line of conduct calculated to propitiate the good opinion of the whole community (Acts xxi. 23, 24).

The book of the Acts of the Apostles thus bears unequivocal testimony to the thorough congregationalism of the primitive Churches.

2. *The testimony of the Apostolical Epistles.* — In the Epistle to the Romans we meet with the following allusions to the pure congregationalism of that Church. The Church is exhorted "to receive those who are weak in the faith" (xiv. 1), which shows that members were admitted by the whole community, and not merely by the elders. The members received one another (xv. 7); they admonished one another (14 v.); they were exhorted to receive Phœbe from the Church at Cenchrea (xvi. 2); they were to mark with ecclesiastical censure those who caused divisions and offences contrary to sound doctrine (17 v.).

The First Epistle to the Corinthians presents the same features. The excommunication of the incestuous fornicator was to be the act of the entire Church, when solemnly "gathered together" in the name of the Lord Jesus (v. 4). This general assembly of the brotherhood was to "purge out (by exclusion) the old leaven," that its communion might be kept pure (7 v.). The members were to refuse

ll fellowship with transgressors (11 v.). They were to take cognisance of each other's character and life, and were to judge those who were within their pale (12 v.). They were ll to unite in the solemn act of "putting away from among themselves that wicked person" (13 v.). The members east esteemed in the Church were to be selected to settle differences about worldly matters between brethren, rather than have any resort to a worldly legal tribunal (vi. 4). Congregationalism was abused in this Church, for, "when they came together in their meetings, there were divisions among them" (xi. 18); yet Paul does not tell them to discontinue the system, but exhorts them to a right spirit in its observance; from which modern objectors to the freedom of voice and vote in the Churches of the Lord may learn a profitable lesson. The abuse of a right system does not convert it into a wrong one.

The second epistle to the same Church contains similar allusions. The excommunication of the transgressor is said to have been a punishment inflicted by the many ὑπὸ τῶν πλείονων (ii. 6), which Bloomfield admits to mean that the "punishment was carried into effect by all." And the same parties, the many, the whole of the members, are exhorted to restore the offender on his penitence; to forgive him, and to confirm their love toward him (7-10 v.). The Apostle refers to commendatory letters, recommending persons to the fellowship of other Churches, as being regularly sanctioned by the members of the Church granting them (iii. 1). He speaks of a certain brother as chosen by the Churches to travel with himself to distribute their bounty to necessitous Churches (viii. 19). He speaks of other brethren as "the messengers of the Churches" (23 v.); and commends them to the notice of the Corinthians on that ground (24 v.).

In the Epistle to the Galatians we find a wish expressed that those who trouble the Church with false doctrine were excluded from its fellowship (v. 12); while directions are given to all the spiritual members of the Church, to endeavour to bring every erring brother to repentance (vi. 1).

In the Epistle to the Ephesians, all the members of the Church are exhorted to submit themselves one to another in the fear of God, as a holy, loving democracy (v. 21).

The Epistle to the Philippians presents a beautiful illustration of Paul's tender concern for the unity of that Church. Two female members, by name Euodias and Syntyche, had differed and were at variance. The Apostle beseeches them to be reconciled, and exhorts the presiding pastor (i. 1), to aid these good women to become again of the same mind in the Lord (iv. 2, 3); lest in a congregational community strife between only two members should increase to more ungodliness.

The Epistle to the Colossians contains a congratulatory allusion to the adherence of the Church to the order (*τάξις*), or discipline, which had been divinely instituted in the Churches. The whole Church is admonished to reject all teachers of erroneous doctrine, lest they should spoil them, and beguile them of their reward (ii. 8-18), which clearly shows that the members chose their own teachers; or, why admonish them as to the persons to whom they should listen?

The Epistle was ordered to be read to all the members in church meeting assembled, and was then to be read in the same way by the Church in Laodicea (iv. 16). And the whole Church was charged to admonish Archippus to take heed to his ministry (17 v.), which proves that the ministers of the Churches were subject to their discipline, and were not under the supervision of any external authority. Churches had the power of admonishing their pastors, and of deposing them both from office and from fellowship when they proved incurably unfaithful.

The first Epistle to the Thessalonians charges the members to exhort and to edify one another, while at the same time honouring those who held office among them (v. 11-13). They were to be at peace among themselves in their religious assemblies, and elsewhere (13 v.). The whole Church was to warn disorderly members, as well as to comfort the weak (14 v.). And every member was carefully to guard against false doctrine in those who taught him (21 v.). "Prove all things; hold fast that which is good."

In the Second Epistle to the Thessalonians, the members are exhorted steadfastly to hold the traditions which they had been apostolically taught, whether by word or epistle (ii. 15). Moreover they are solemnly commanded to "withdraw themselves from (= exclude) every brother that

walked disorderly, and not after the apostolical tradition" (iii. 6). The whole Church was to express its disapprobation of the man who received not the commands of the epistle; all were to unite in admonishing him (14, 15 vs.).

In the Epistle to the Hebrews, we find the duty of mutual oversight clearly recognised. The members were to exhort one another, lest any of them should be hardened (iii. 13). They were to be mutually watchful over each other, stirring each other up to love and good works, and not forsaking the assembling of themselves together (x. 24, 25).

Peter, in his first epistle, exhorts the younger to show due deference and respect to the elder members of the Church, and commands all to be subject one to another, being clothed with humility (v. 5).

John, in his first epistle, enjoins the members of the Churches addressed "not to believe every spirit, but to try the spirits, whether they are of God, because many false prophets are gone out into the world" (iv. 1). Another proof that the members of the Churches had the power of appointing and deposing their ministers: on no other principle would such an exhortation as this have been appropriate.

John's Third Epistle contains a clear proof of the congregationalism of the apostolic Churches. To what Church Gaius belonged is not known. That, however, is immaterial. We give the passage entire:—"I wrote unto the Church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the Church" (9, 10 v.). Here was an instance of the abuse of the congregational form of church government. Diotrephes availed himself of the facilities which it presented to raise a party in the Church for thwarting the influence of the Apostle John. But no orders were given to lay aside the system because some evil men turned it to an improper account.

The Epistle of Jude contains the following direction to the Churches addressed, the reference being evidently to the administration of ecclesiastical discipline: "And of some have compassion" (deal with them tenderly), "making

a difference ; and others, save with fear" (that is, by severer measure), "pulling them out of the fire ; hating even the garments spotted by the flesh" (22, 23 v.). In the enforcement of the discipline of the Church, they were to have a wise regard to the spiritual condition of the offender, and the degree of his offence.

And so in the epistles to the Churches addressed in the book of the Revelation we find each community that was infested with erroneous doctrine rebuked for tolerating it in its communion. The Church at Pergamos is censured for retaining in its bosom those who held the doctrine of Balaam (ii. 14), and others who taught the errors of the Nicolaitanes (15 v.), and is commanded to repent of this remissness of discipline (16 v.). The Church at Thyatira is admonished for "suffering that woman Jezebel, who called herself a prophetess, to teach and to seduce God's servants" (20 v.). We tarry not to inquire who was meant by "that woman Jezebel," whether a person or a system. All we refer to the passage for, is to draw attention to its implied assertion of the power and duty of Christian Churches to remove improper members and teachers from their fellowship. If they had not this power there would be no justice in a censure passed upon them for not exerting it.

It is true that the epistles recorded in the book of the Revelation were addressed in each case to the angel, or presiding elder, or pastor of the Church, as being its executive officer. But the contents of the epistles prove that they were meant for the Churches themselves. Communications to congregational Churches are always sent through their pastors. We have our Congregational and our Baptist Unions, and when their secretaries issue any address to the Churches they forward it to the pastors of those communities, whose function it is to bring the matter under the consideration of their flocks.

The Epistles to Timothy and Titus contain nothing contrary to the congregationalism of the primitive Churches. Timothy and Titus were both miraculously endowed men, and had received a special commission from the Apostle Paul to assist in the settlement of the affairs of certain newly planted communities. (See 2 Tim. i. 6 ; 1 Tim. iv. 14 ; 1 Tim. i. 3 ; Tit. i. 5.) They were Paul's representatives, and acted under his supervision. They were not bishops

or pastors, but supernaturally endowed evangelists (2 Tim. iv. 5), whose business it was to aid in the gathering of new Churches, and in the settlement of those already formed (1 Tim. v. 17-22; 2 Tim. ii. 2; Tit. i. 5; Tit. iii. 10, 11). As the greatest of epic poets has said, "All that can be gathered out of Holy Writ concerning Timothy is, that he was either an apostle, or an apostle's extraordinary vicergerent, not confined to the charge of any place. The like may be said of Titus (as those words import in i. 5), that he was for that cause left in Crete, that he might supply, or proceed to set in order, that which St. Paul, in apostolic manner, had begun; for which he had his particular commission, as those words sound (*as I had appointed thee*). So that what he did in Crete cannot so much be thought the exercise of an ordinary function as the direction of an inspired mouth" (Milton, "Animadversions on the Remonstrants' Defence"). And so the learned and impartial Stillingfleet: "Evangelists were sent sometimes into this country, to put the Churches in order there; sometimes into another. But wherever they were, they acted as evangelists, and not as fixed officers. And such were Timothy and Titus, notwithstanding all the opposition made against it, as will appear to any that will take an impartial survey of the arguments on both sides" ("Irenicum," p. 340, London, 1662). Such men aided the Churches in the beginning of their career, assisting them in the selection of proper officers, teaching them how to manage their own affairs, and guiding them in the administration of the congregational discipline; but when their special work was done, they passed on to other spheres of labour, leaving the Churches already planted and consolidated to their own piety and wisdom, and to the guidance of the Holy Spirit. Hence Paul sends to Timothy to come to him at Rome (2 Epistle iv. 9, 11, 21); and he requests Titus to come to him to Nicopolis for the winter (iii. 12). Each had done the particular work assigned to him, and consequently was ordered to return to the Apostle for fresh instructions as to future labour in other directions. Of course, there was nothing to prevent an evangelist's being sent by apostolical authority to visit the same Church a second time, or a Church which had been established for some years, if in the judgment of an Apostle such a step

seemed desirable. There is however, nothing in such an admission contrary to the purest congregationalism.

3. *The nature of the case.*—The congregational form of government is the only one which harmonizes with the fundamental idea of a Christian Church. The New Testament Churches were evidently *voluntary societies*, gathered out of the world by a personal change in the thoughts and sentiments of their members; and, like all other voluntary societies, required a constitution that should afford scope for the exercise of the Christian judgment of each member in the management of their affairs. The apostolical Churches were framed on the principle of mutual edification and oversight, as is apparent from the numerous passages cited in this chapter; but the congregational form of government affords the fullest scope for the exercise of this principle. By it every member is expected to contribute his share of holy vigilance in watching over the purity and welfare of the whole flock. Moreover, the primitive Churches were intended to develop the zeal and activity of each member in the great work of subduing the world to Christ. They were organizations of workers for God, from whom sounded out the word of the Lord (1 Thess. i. 8). They were simply aggregations of individual labourers into communities, in which each was supposed to have his post and his work. That congregationalism which sets its members to work, and gives to the holiest and most devoted their legitimate influence in the society, is most scriptural. In short, the authority of this form of government is demonstrated by the fact that *it affords the fullest scope for the development of the grace that is in each member.* It does not fetter, by an external authority, the free action of spiritual vitality. It does not put the Churches into the strait-jacket of a legal Act of Uniformity, to keep them from running into error. It does not deprive the saints of their scriptural rights and privileges for fear they should abuse them. Provision is made for the full influence of all the holiness, wisdom, and zeal that is to be found in Church fellowship.

Of course, this system at the same time affords some facilities for the development of the evil that exists in the Church. Quarrels may arise; some Diotrophes may avail himself of democratic forms for the carrying on of his factious proceedings; some Euodias and Syntyche may

disturb the peace of the Church by their unseemly strifes. But these are not the legitimate fruits of a Christian congregationalism, any more than the kindling of an unhallowed fire, and the production of bitter strifes are the appropriate results of Christ's appearance among us (Matt. x. 34-36).

Congregationalism permits the scum that is in a Church to rise to the surface, *that it may be removed*. It not only sets free holy energies, but it detects and exposes the unworthy elements that are mingled with them. It does more than this: it provides for "the purging out of this old leaven, that the Church may be a new lump" (1 Cor. v. 7). It does not leave a Church to the mercy of unholy intruders, for it peremptorily demands their exclusion. Writers who defend establishments of religion are fond of contrasting the peace which they assert attends their system, with the uproar and broils which, they tell us, are the invariable concomitants of our form of government. The contrast, however, is in our favour. We never had at any of our Church meetings such riots as the far-famed rows in St. George's in the East, continued for months, to the scandal of religion; because our system does not permit any external authority to impose a Puseyite pastor upon a Protestant Church, nor a Neological Oxford essayist upon a community of believers. The Apostles never sought to curtail the rights and liberties of the Churches, because evil men perverted them; but they did order the exclusion, by each Church, of all incorrigible offenders. It is the glory of our congregationalism that *it is entirely dependent upon the Holy Spirit for its vigour and efficiency*. This is one of the strongest arguments in its favour. Without the Divine Comforter it is nothing. Established Churches may be propped up by the civil power, and may be preserved in a sort of dead life long after their vitality has fled. But it cannot be so with our Churches. They are dependent for their continued existence upon the truth, and zeal, and grace that are in them. If these all fail, they cannot, in the nature of things, continue to exist. They must in such a case die out, as every Church should do, when it fails to answer the end of its existence, and instead of helping forward the kingdom of the Lord, retards its progress. Congregationalism is from God. Its absolute and entire dependence upon the grace of the Spirit for its

very perpetuity and vitality, combined with the free scope which it affords for the development of all the gifts and virtues which God has conferred upon His Churches, prove it to be in perfect harmony with the dispensation under which we live, which is emphatically and pre-eminently THE MINISTRATION OF THE SPIRIT (2 Cor. iii. 8).

CHAPTER III.

THE INDEPENDENCY OF THE CHURCHES.

1. THE independency of the Churches is scarcely a distinct subject from their congregationalism, for the latter logically involves the former. They are to be *congregational*, that is, all their members should have a voice in the management of their affairs: they are to be *independent*, that is, not subject to any foreign control. Pure congregationalism necessarily involves independency.

2. But by the independence of the Churches *we do not mean a state of lawlessness*, in which each member is at liberty to follow every whim and caprice of his own; but a state of universal and common subjection to the laws of Jesus Christ, in which each member, without the pressure of any external authority, shall carry into effect the enactments of the King of Saints. No Church is independent of Christ, or the Holy Spirit, or the revealed Word of God. In these respects every true Church is a thoroughly dependent community.

Strictly speaking, no Christian Church has legislative authority, nor has any other separate body such a power. The right to legislate for the Churches is vested solely in the hands of their Head and King, Jesus Christ. The authority of the Churches is simply executive.

The universal Church on earth is put in possession of a perfect system of doctrine, and a complete code of laws. The New Testament is her statute book—nor does she need any other. Her duty is confined to the firm and full observance of the laws given her by her glorious Head. She has no “power to decree rites and ceremonies,” though a certain Article asserts that she has. Though

"new cases" may arise that render the faithful maintenance of New Testament precepts, and the rigid adherence to apostolical precedent unpopular, her path of duty is plain.

She is to appeal "to the law and to the testimony;" to "observe all things whatsoever her Lord hath commanded her;" to "remember apostolic authority in all things;" to "keep the ordinances as they were delivered to her" (1 Cor. xi. 2); and to "withdraw from every brother that walketh disorderly, and not after the tradition which he has received from heaven" (2 Thess. iii. 6).

Reverently and implicitly ought all the communities of the faithful to bow to the sole legislative authority of Him who "held the seven stars in His right hand, and walked in the midst of the seven golden lamps" (Rev. ii. 1).

3. *The Churches should be independent of the civil power.*—Established Churches, that is, Churches allied to the State, and endowed from its revenues, are not Churches of Jesus Christ. There are, unquestionably, thousands of genuine Christians in such communities; but the system is an unscriptural one, and should be abolished. Such Churches virtually abrogate the distinction between the Church and the world, incorporating the two into one community considered under different aspects (see p. 346). The nation is the Church viewed politically, and the Church is the nation viewed ecclesiastically.

Established Churches introduce a purely worldly element into the management of the affairs of the kingdom of Christ. This, indeed, cannot be avoided if established Churches are to exist. For clearly the State which pays the Church to do the work of religious teaching, has a right to see to it that the Church does its work according to agreement. There are two sides to every bargain. When a Church consents to become the servant of the civil government with its Acts of Uniformity, it consents to put itself in fetters. Its doctrines are stereotyped for it by the State. The Church can alter nothing, for that would be a breach of contract. The legislature which passed the Act of Uniformity is the only power that can repeal, or even modify it. Churchmen have been again and again crying out since 1662 for a revision of the Prayer-Book, but if that needful work is ever done, it must be by authority of Parliament. The subjection

of the Church to the State is the inevitable result of the establishment and endowment of the former by the latter. When any Church goes down to Egypt for bread, she must expect to find herself in the house of bondage. But this permission of Cæsar to intrude into the province of God (Matt. xxii. 21), unchurches every community that submits to it. The supreme magistrate becomes a usurper of the regal honours of the Son of God.

Established Churches introduce another unscriptural element into their constitution. Being supported by the civil government, they depend ultimately upon *physical force* for the collection of their revenues. The final resort of the civil power in all cases of resistance is to the constable's staff and the soldier's bayonet. Legal enactments are always enforced by pains and penalties. If they were not, they would be but a dead letter. The same remark applies to enactments having respect to religion. Hence the whole of the physical force at the disposal of government may at any time be employed to compel the payment of ecclesiastical dues. But a Church which consents thus to resort to physical force in the collection of her revenues, is clearly not an apostolical Church. Jesus said: "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews; but now is My kingdom not from hence" (John xviii. 36). Church establishments, on the other hand, are of this world, and therefore their servants fight in the seizure and sale of the goods of those who refuse to pay towards their support.

The pecuniary resources of the early Churches were not extorted by physical force. The revenues of those venerable ecclesiastical bodies were not the fruits of compulsion in any form or degree.

Even under the law, though in some instances Jehovah fixed the amount of the contribution that the people were to pay, no parties were armed with the power of inflicting civil pains and penalties in case of refusal. The advocates of coercion commonly betake themselves to the Old Testament as to their Palladium; but if they will drag the Old Testament into their lines, they will find it, as the Trojans found the Grecian horse, full of forces hostile to their cause. Under the legal economy, tithes were a purely voluntary

offering. Jehovah commanded that they should be presented, but He did not arm the Judge or King of the day with power to extort them from the unwilling. The law provided no apparatus for securing the collection of tithes by physical force. Consult Lev. xxvii. 30-34; Num. xviii. 25-32; Deut. xii. 17-19; Deut. xiv. 22-29; Deut. xxvi. 12-15. The only motive to pay this tribute presented under the Theocracy was the promise of God's blessing upon obedience, and the threatening of His curse in case of disobedience. In many instances tithes were not paid by the people: in such cases Jehovah did not call upon the civil magistrate to compel the recusants to obey His law; but thus He Himself expostulated with the defaulters: "Will a man rob God? Yet ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house; and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. iii. 8-10. Consult also 2 Chron. xxxi. 1-14; Nehem. x. 29-39; Nehem. xiii. 10-14.) In short, the Levitical law of tithes furnishes no authority for their collection by the civil magistrate at the point of the sword; and as it fails to do this, it cannot suit the purpose of the advocates of State establishments of religion. If Episcopalians will voluntarily charge themselves (Nehem. x. 32, compared with 29) with a tax of the tenth of their produce for the service of the Most High, and will be content to leave this regulation to be enforced simply by a promise of the divine blessing on those who pay, and a threatening that that blessing shall be withheld from those who refuse (see 2 Cor. ix. 6), no one will have a right to complain. But such a mutual and voluntary arrangement on the part of members of the Episcopal Church, to be observed or disregarded according to each man's appreciation of the value of God's benediction, would be a very different thing from the State-church system.

The tabernacle in the wilderness and the first temple were built entirely by spontaneous liberality. (See Exod. xxv. 1-9; Exod. xxxv. 20-29; Exod. xxxvi. 5-7; 1 Chron. xxix. 1-14). The decrees of Darius and Cyrus (Ezra vi. 1-12), and of Artaxerxes (Ezra vii. 11-28), with respect to the building of the second temple, enforced as they were by the

threatened penalty of death (Ezra vi. 11; Ezra vii. 26), were no part of the law of God, but were simply the work of oriental pagan despots, who chose to devote a large portion of their personal and imperial revenues to the restoration of that house of God which their predecessors had wantonly destroyed. If these heathen proclamations contain the true law of Church extension, the wholesale murders of the Inquisition were no crimes.

The payment of the half shekel poll-tax was enforced by no pains or penalties to be inflicted by man, but simply by this reason, "that there be no plague among them when thou numberest them" (Exod. xxx. 11-16; Num. iii. 44-51). In Nehemiah's time the yearly "voluntary rate" was fixed at the third of a shekel (Nehem. x. 32). In the time of our Lord the payment of the annual half shekel was clearly left to the will of each man, as the incident recorded in Matt. xvii. 24-27 proves. That the tribute there referred to was the half shekel poll-tax (*δίδραχμον*), is generally admitted. We have the authority of a late Archbishop of Canterbury himself for this view. (See his "Exposition of the Gospels," *in loco*.) And the question proposed to Peter by the collectors implies that payment of this tribute was a voluntary act. "Doth not your Master pay tribute?" (24 v.) The reason which Christ gave for His compliance with the custom conveys the same idea, "Lest we should offend them" (27 v.).

Thus we maintain that even the Old Testament does not in reality furnish any warrant for compelling people, by the force of legal penalties, to support the worship of God. Both Testaments agree in vindicating the voluntarism of payments for the support of divine services.

The religion of the Son of God is the concentrated expression of divine love to man. It is Jehovah subduing the heart of His rebellious creature by the sheer force of unmerited goodness. It shrinks from the employment of coercion as from something alien to its nature, and sure to defeat its intended end; for the resort to physical force can only exasperate opposition and intensify repugnance. Brandished staves, bristling bayonets, and extorted revenues, will never advance the empire of truth over human minds.

Of these great facts the apostolical Churches were well

aware. The only motive which they recognised as worthy to be appealed to was the love of Christ (2 Cor. v. 14, 15). No precise amount of contribution, such as a fixed tithe, was commanded, but each man was left to give "according as he had purposed in his own heart." This was in harmony with the advanced character of the New Dispensation, which is pre-eminently "The ministration of the Spirit" (2 Cor. iii. 8), and under which we are taught to regard all that we have and are as holy to the Lord (1 Cor. vi. 20). We are no longer under a law of tithes, but are under an economy which consecrates everything that we possess by the infinite sacrifice offered for our redemption.

These are the principles on which our congregational Churches still act. Repudiating commuted tithes in the shape of a rent charge, vicar dues, Easter offerings, church rates, annuity taxes, regium donums, and everything that savours of compulsion in the pecuniary maintenance of religion in the earth, they cast themselves solely upon the ready offerings of their members. In their laws of finance they are simply and entirely apostolical.

From the State the Churches of the Saviour are to receive neither emolument nor patronage, but are to depend solely upon their own resources, and the promised presence and blessing of their Lord for preservation and increase. (Matt. xxviii. 19-20; Mark xii. 17; 2 Cor. x. 4; Acts iv. 19; Acts v. 19; John xviii. 36-37.)

It should be borne in mind, too, that no man sacrifices any of his political rights and privileges by becoming a Christian, nor is he thereby absolved from his political duties. The new relation into which he is introduced to the kingdom of Christ does not destroy his pre-existent relation to the social commonwealth, or divest him of the immunities and obligations thence accruing. (See Acts xvi. 37; Acts xxii. 25; Tit. iii. 1; 1 Pet. ii. 13-17.) Hence appears the cant of the tirade in which certain parties indulge against "political dissenters!"

By being dissenters we cease not to be citizens, and as dissenters we pre-eminently need just and impartial laws. In self-defence we must be political, while our duty to our country demands the same course.

4. *Churches should be independent of each other.*—We do not mean by this that it is unscriptural for Churches to co-

operate in the attainment of common objects in which all are equally interested. The New Testament contains allusions to such acts of co-operation. Hence we find the Churches of certain districts making simultaneous collections for the same purpose (Rom. xv. 26, 27), and a brother jointly "chosen by the Churches" to accompany Paul in the distribution of their bounty (2 Cor. viii. 19). But the co-operation of the Churches in some general enterprise is quite compatible with their individual freedom. We have no instance in which any of the apostolical Churches officially meddled with the affairs of other Churches.

This independency, however, does not preclude one Church from seeking advice of another; nor need it prevent one Church from proffering its aid to another. (See Acts xi. 29, 30; Acts xv. 32.) The Church at Jerusalem sent Barnabas to Antioch to aid the newly formed Church in that city by his counsels and labours (Acts xi. 22-26). And when the Church at Antioch was disturbed by the question of the obligation or otherwise of circumcision, they of their own free will sought the advice of the Church at Jerusalem. (See Acts xv. 1-3.) Paul and Barnabas were deputed by the Church at Antioch to go up to the holy city on this business. The Church at Jerusalem came together to consider of this matter; for "all the multitude kept silence, and gave audience to Barnabas and Paul" (Acts xv. 12). The decision given was a decision of the whole Church. "Then pleased it the Apostles and elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas" (Acts xv. 22). The decree adopted was evidently passed at a regular Church meeting, and not at any separate ecclesiastical court, according to the Presbyterian notion; while it derived its ecumenical authority from the fact that it was indorsed by the whole body of inspired Apostles (Acts xvi. 4).

Ecclesiastical courts are institutions which were unknown in primitive times. The only tribunals recognised in the New Testament are the Churches of the Saviour, regularly convened for the management of everything pertaining to their discipline.

The New Testament recognises no synod or conference as possessing power to interfere with the administration of the affairs of the Churches; but each Christian society is

addressed as having full authority to conduct its own government.

That these were the principles on which the Churches during the times of the Apostles, and even for many years afterwards, were constituted, is admitted by the most eminent ecclesiastical historians. Mosheim says : " During the first century after Christ, it was the assembly of the people who chose their own rulers and teachers, or received them by a free and authoritative consent when recommended by others. The same people rejected or confirmed, by their suffrages, the laws that were proposed by their rulers to the assembly ; excommunicated profligate and unworthy members of the Church ; restored the penitent to their forfeited privileges ; passed judgment upon the different subjects of controversy and dissension that arose in their community ; examined and decided the disputes which happened between the elders and deacons ; and, in a word, exercised all that authority which belongs to such as are invested with the sovereign power." (Cent. 2, part 2, chap. 2, sect. 7.) " In the second century one inspector, or bishop, presided over each Christian assembly, to which office he was elected by the voices of the whole people." (Cent. 2, part 2, chap. 2, sect. 1.)

" The Churches in those early times were entirely *independent*, none of them subject to any foreign jurisdiction, but each one governed by its own rulers and its own laws. For though the Churches founded by the Apostles had this particular deference shown them, that they were consulted in difficult and doubtful cases ; yet they had no judicial authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing, on the contrary, is more evident than the perfect equality that reigned among the primitive Churches." (Cent. 1, part 2, chap. 2, sect. 14.)

The same writer further states, that " Even during the greater part of the second century, the Christian Churches were *independent* of each other ; nor were they joined together by association, confederacy, or any other bonds but those of charity. Each Christian assembly was a little state, governed by its own laws, which were either enacted or at least approved by the society." (Cent. 2, part 2, chap. 2, sect. 2.)

Those Churches, then, which delegate the appointment of their ministers to bishops, or patrons, or a conference, or a presbytery, are not scripturally constituted. They rob the people of God of their rights, and violate a plain principle of the New Testament. Nor is vesting the power of receiving, excluding, and restoring members, in the hands of ministers alone, or of ministers and leaders unitedly, or of a presbytery, less opposed to the fundamental principles of New Testament ecclesiastical polity.

The testimony of the apostolical fathers, as they are called, is decisive as to the congregationalism and independency of the Churches down to the close of what is termed the apostolical age. CLEMENT (commonly supposed to be the Clement mentioned by Paul, in Phil. iv. 3) recognises the authority of each Church in the choice of its ministers, and in the maintenance of its ecclesiastical discipline. In the forty-fourth chapter of his first epistle, we meet with these words: "Those, then, who were appointed by them (the Apostles), or afterwards by other eminent men, by the concurrent consent of the whole Church," etc.; which means that the eminent men ordained, while the whole congregation of baptized disciples elected the bishops and deacons. In the fifty-fourth chapter of the same epistle, we have the following exhortation: "Say—I will do the things that are determined on by the multitude (*ὑπὸ τοῦ πλήθους*), only let the flock of Christ be at peace with the appointed elders." This demonstrates that in Clement's time the whole multitude (*τὸ πλήθος*) of the disciples decided all questions of ecclesiastical discipline. It is a parallel passage to Acts vi. 5. It was the *πλήθος* that elected the first deacons of the Church at Jerusalem, and Clement tells us that later in the apostolic age the *πλήθος* still maintained their rights. The Episcopalian Wake shabbily puts "*the multitude*" in a marginal note, and substitutes "*ye*" in the body of his translation—by no means an ingenuous or honourable proceeding.

The three epistles of IGNATIUS, which Cureton still retains as genuine (see his "*Corpus Ignatianum*"), are evidently still much corrupted, but they contain nothing opposed to the form of church government for which we contend.

In the eleventh chapter of Polycarp's epistle to the

Philippians, we find this passage : "Very sorry, therefore, my brethren, am I for him (Valens, an excommunicated presbyter or elder), and his wife ; to whom may the Lord grant a true repentance. And be ye, too, prudent in this matter, and do not think of such as enemies, but restore them as suffering and erring members, that ye may save your whole body. For doing this, ye edify yourselves." Hence, it is clear, that in Polycarp's day the discipline of the Church in excommunication and restoration, even when a presbyter was the offender, was administered by the whole Church. The *ἐκκλησία* of the disciples still exercised its ecclesiastical privileges and powers.

The sum of this chapter then is that, politically and ecclesiastically, every Church of Jesus Christ ought to be independent.

CHAPTER IV.

THE OFFICERS OF THE CHURCHES.

THE Churches of Christ have their appropriate ministers, who are *their executive*. Our business in this chapter is to inquire into the nature of their duties.

I. WE SHALL FIRST CONSIDER THOSE OFFICES WHICH WERE PECULIAR TO THE APOSTOLIC AGE.

1. *In their extraordinary functions the Apostles had no successors.*—As eye-witnesses of the resurrection of Christ, as inspired men, and as possessed of the power of working miracles, they stand alone. In these respects their office was quite *sui generis* (see page 361). As ministers of the truth they have always had successors. We cannot, however, conceive of two men as being more dissimilar than the Apostle Paul and the Archbishop of Canterbury. The Apostle styles himself a servant of Christ, the archbishop is a right reverend father in God ; the Apostle was a tent-maker, the archbishop is a peer of the realm ; the Apostle, like his Master, had not where to lay his head, the archbishop resides in a palace ; the Apostle was almost always preaching, the archbishop scarcely ever does so ; the Apostle was so poor as to be obliged at times to work for his living, the archbishop has many thousands a year ! But the

apostolic office has in fact ceased, having accomplished all it was intended to effect. The Church has in the New Testament the sum of all that the Apostles ever taught; and if these holy men were again to visit our earth, they would recommend us to the careful study of their writings, as containing all things necessary to the regulation of our faith and practice.

Their universal authority over all Churches has not descended from them to any other order of men. The Apostles and Jesus Christ still rule in all true Christian Churches by the inspired record of what they spake and did for our direction. That Church and that pastor are most apostolic, who hold most tenaciously apostolic doctrine, conform most fully to apostolic discipline, and imitate most perfectly apostolical purity and devotedness to Christ. The inquiry into the channel of descent in such a case may be safely left to Popish dealers in ecclesiastical "marine stores."

2. *Teachers*.—All the members of the primitive Churches were expected to aid in promoting the edification of their brethren. As Neander says: "For the advancement of the Christian life and of the common end, all were to co-operate—each at his particular position, and with the gifts bestowed on him, one supplying what might be wanted by another. The edification of the Church, in this sense, was the work of all. Even edification by the word was not assigned exclusively to one individual; every man who felt the inward call to it might give utterance to the word in the assembled Church." ("Ecc. Hist.," vol. i. p. 251, Bohn.)

But the Teachers who are particularly alluded to in the New Testament were evidently possessed of a special gift (*χάρισμα*). (See Acts xiii. 1-3; 1 Cor. xii. 28, 29; Ephes. iv. 11.) They are mentioned along with prophets as an extraordinary class. As distinct from the regular pastors or bishops of the Churches, they do not exist now. "Looking at them as they appeared originally, with powers elevated by the Holy Spirit to an uncommon degree of adaptedness for the communication of knowledge, it may be affirmed that they belonged to the earliest development of Christianity." (Davidson's "Ecc. Polity," p. 148). They were evidently, more or less, supernaturally endowed, and, as a separate order, ceased with the age of miracles.

3. *Prophets*.—It is extremely difficult to fix the precise lines that distinguished the prophetic office from that of the teacher. Neander says that in the New Testament prophets "the productive faculty predominated" (vol. i. p. 251). The Holy Scriptures clearly ascribe inspiration to the prophets of the early apostolical era. (See Acts xi. 27, 28; Acts xxi. 10; 1 Cor. xiv. 29-32, and 37; Acts xiii. 1; Acts xv. 32; 1 Cor. xii. 28, 29; Ephes. iv. 11.) Very decisive is the following: "As it is now revealed unto the holy Apostles and prophets by the Spirit" (Ephes. iii. 5). Here a revelation of "the mystery of Christ" by the Spirit is ascribed to the prophets, like in kind, if not equal in degree, to that granted to the Apostles. Hence, to quote once more Dr. Davidson, "It is obvious that the prophets were a temporary class. They belonged solely to the apostolic period of Christianity. The charism they had does not appear in modern Churches." ("Ecc. Polity," p. 148.) They were not, properly speaking, Church officers, but miraculously qualified teachers of divine mysteries.

4. *Evangelists who acted as representatives of the Apostles*.—In the ordinary and untechnical sense of the term evangelist, every Christian should be one. All should proclaim the glad tidings. They who were scattered by the first great persecution went everywhere preaching the word (Acts xi. 19). In this sense evangelist should be but another name for Christian; for, so used, it does not represent an official function, but a universal duty. All disciples are to hold forth the word of life. But doing so gives them no *office* in the Church.

The New Testament refers to some evangelists, however, who were endowed with peculiar powers, and were employed by Apostles to act as their representatives. (See Ephes. iv. 11; Acts xxi. 8.) To this class belonged also Timothy and Titus. (See p. 366.) Timothy is thus exhorted, "Do the work of an evangelist—fulfil thy ministry" (2 Tim. iv. 5). The service which he had to execute was a special and an extraordinary one. He was possessed of a supernatural charism, acted as a representative of Paul the Apostle, and held no fixed permanent office in any Church. These were invariable characteristics of the evangelists mentioned in the New Testament. The office was "so connected with the apostolic functions, that when the latter ceased it necessarily

ceased at the same time." (Davidson's "Ecc. Polity," p. 145.) The offices intended by Christ to be permanent are limited to one Church.

5. *Speakers and interpreters of tongues, and possessors of gifts of healing, and other miraculous endowments.* (See 1 Cor. xii. 8-10.)—It is clear that these supernatural powers did not, *ipso facto*, confer office in the Churches. Many who did hold office possessed these gifts, but many who possessed these gifts did not hold office. These various charismata were confined to the apostolical age and the ages immediately following. Neander believes them to have continued in some of their forms "down at least to the middle of the third century." ("Ecc. Hist." vol. i. p. 100.) This, however, is a point which we do not need to investigate here, as the possession of these wonderful endowments invested with no office.

II. We pass on then to consider, THE ORDINARY AND PERMANENT OFFICES WHICH CHRIST HAS INSTITUTED IN HIS CHURCHES.

These are obviously but two, the Pastoral and the Diaconal. The only officers who were *ordained*, or set apart to rule, in the Churches, were their deacons (Acts vi. 1-6), and their elders or pastors (Acts xiv. 23). In saluting the Church at Philippi, with its ecclesiastical functionaries, Paul simply particularizes "all the saints, with the bishops and deacons" (i. 1). In the instructions given to Timothy and Titus, as representatives of the Apostle with regard to the ministers to be appointed in the Churches, Paul only mentions pastors or bishops, and deacons. (See 1 Tim. iii.)

The numerous orders of ecclesiastical dignitaries existing in our national Church, with their different vestments and other species of "man millinery," are utterly unknown in the New Testament. Where do we read *there* of archbishops, deans, prebendaries, canons, greater and less, archdeacons, rectors, vicars, and curates? Echo answers, Where? But passing by this long array of man-made offices, we shall examine the scriptural testimony to,—

1. *The pastors of the primitive Churches.*—And several things are worthy of special note in this investigation.

a. *The pastors, elders, and bishops of the early Churches*

were the same men.—These terms are used synonymously to describe but one office. The bishops were elders, and *vice versâ*. The New Testament does not recognise three orders—bishops, priests, and deacons, but only two,—bishops or pastors, and deacons. Of this the evidence is multiform and convincing. Those who in Acts xx. 17 are called “the elders of the Church at Ephesus,” in the 28th verse are styled its “bishops” (ἐπισκόπους). The elders mentioned in Titus i. 5, are in the 7th verse defined to be bishops. In 1 Pet. v. 1, 2, the Apostle of the circumcision exhorts elders (1 v.) to episcopize (ἐπισκοποῦντες), that is, to perform the functions of bishops (2 v.). The pastors of the Church at Philippi are styled its bishops (Phil. i. 1). No candid critic can deny the *identity* of the pastors, elders, and bishops of the apostolic era. The New Testament uses these names interchangeably and synonymously.

b. The bishops, alias elders, of primitive times, had no diocesan authority, but were simply pastors of single Churches.—Not a case can be produced of a New Testament bishop’s having any authority beyond the circle of his own flock.

The passages on which modern Episcopalians rely for their doctrine of episcopal authority over several Churches, are the following: “Rebuke not an elder, but entreat him as a father” (1 Tim. v. 1); “Against an elder receive not an accusation, but before two or three witnesses” (1 Tim. v. 19). These passages, however, will not bear the stress that is laid upon them. For, as we have seen, Timothy was not a bishop at all, but simply an evangelist. (See 2 Tim. iv. 5). In that character he acted in the name and on the behalf of the inspired Apostle Paul, who had deputed him to remain behind at Ephesus to do a prescribed work there (1 Tim. i. 3). When this particular business had been despatched, Timothy’s authority at Ephesus would cease, and he would return to his master, Paul, for fresh directions. Besides, both Timothy and Titus were miraculously endowed men (see pages 381, etc.). The *elders*, whom Timothy, the evangelist, was not to rebuke (v. 1), and against whom he was not to receive an accusation, except before two or three witnesses (v. 19), *were themselves bishops*. (See iii. 1-7). So that Timothy’s mission proves nothing as to episcopal authority over Churches and pastors; but only shows that

the New Testament Churches and bishops were all subject to the authority of the Apostles, acting either in person, or by means of miraculously endowed evangelists, their representatives.

For many years after the apostolic age, a bishop was not a diocesan, but the simple pastor of one Church. As Mosheim says: "A bishop, during the first and second centuries, was a person who had the care of one Christian assembly, which at that time was, generally speaking, small enough to be contained in a private house." (Cent. 1, part 2, chap. 2, sect. 12).

The testimony of Neander is very emphatic. "That the name *ἐπίσκοποι*, or bishop, was *altogether synonymous* with that of presbyters, is clearly evident from those passages of Scripture where both names are used interchangeably" ("Ecc. Hist." vol. i. p. 256).

Professor Benjamin Jowett, M.A., in "Essays and Reviews," makes the following admission:

"The term, bishop, is clearly used in the passages referred to (the Epistles to Timothy and Titus), as well as in other parts of the New Testament, indistinguishably from presbyter, and the magisterial authority of bishops in after ages is unlike, rather than like, the personal authority of the Apostles in the beginning of the gospel" (p. 360). And again: "The episcopal form of church government has sufficient grounds; the weakness is the attempt to derive it from Scripture!" (p. 361.)

The testimony of CLEMENT, the earliest of the apostolical fathers (see p. 378), proves the identity of the office of bishop and elder in his day. He died about A.D. 101. Thus in his first epistle, forty-fourth chapter, he says that it is a great sin to turn godly *bishops* out of their pastoral office; and pronounces those *elders* (still speaking of the same class) blessed who have finished their course and have safely reached heaven. In his first epistle, fifty-fourth chapter, referring to the pastors or bishops of the Church, he says: "Only let the flock of Christ be at peace with the appointed presbyters," or elders. "Submit to the presbyters," or elders. It is perfectly clear that Clement uses the terms bishop and elder interchangeably for the same order of ministers. Wake translates the term elder, *priest*. This is, of course, a perfectly unwarranted rendering.

Clement only recognises two orders of Church officers: namely, that of bishop, or pastor, or elder; and that of the deacon. Thus he writes:

"The Apostles, proving by the Spirit the first-fruits of their labours, appointed some of them to be bishops and deacons of those who should believe. And this was no new thing, for long ago it was written concerning bishops and deacons. For thus the Scripture speaks in a certain place: 'I will appoint their bishops in righteousness, and their deacons in faith'" (1 Epist. xlii.).

The Epistles of IGNATIUS have been confidently appealed to by the advocates of modern episcopacy for a proof of its early origin. Ignatius died probably about A.D. 111. But the appearance of Dr. Cureton's learned "*Corpus Ignatianum*" in 1849, founded on the discovery of the ancient Syriac version of the Epistles of Ignatius, in the monastery Santa Maria Deipara, in the Nitrian valley of Egypt, produced a terrible collapse in the old "*Corpus Ignatianum*." The seven epistles (originally fifteen) formerly ascribed to this father are now reduced to three, and those three are purged of their most ultra-episcopal passages! And the most remarkable fact of all is, that Archdeacon Tattam and Dr. Cureton, both clergymen in our Established Church, should have been the means of inflicting this blow upon rabid episcopalianism. Moreover, Dr. Cureton's volume of 1845 was published under the patronage of the late Archbishop of Canterbury, and his "*Corpus Ignatianum*" of 1849, under that of Prince Albert. Evidently, then, there can have been no *mala fides*, no anti-episcopal bias in the affair.

It is interesting to observe how these recent discoveries demonstrate the correctness of much of the criticism to which even the seven epistles previously ascribed to Ignatius had been subjected. Mosheim confessed himself unable to determine how much of them might be considered genuine. Neander thought even the shorter recension to be grossly interpolated. And Dr. Bennett had very beautifully said: "If we mourn over the many censurable things ascribed to Ignatius, we seek consolation in the hope that injudicious admirers have inserted what HE would have blushed to write. The best friends to his memory are those who would, in reading these letters, often exclaim, *An enemy*

hath done this." For ourselves, we always felt that the most objectionable passages were pure anachronisms, that they did not belong to Ignatius or his age, and were, at the very least, a century too old for the place in which they appeared. And now critical conjecture is converted into certainty, and the fair fame of this early martyr is purged from the dishonour done to it by unprincipled corrupters of his writings. It is observable, that the three epistles given in the Syriac version are *the only ones from which quotations are made by authors who lived before Eusebius*. The Epistle to Polycarp is mentioned by Polycarp himself; that to the Romans is quoted by Irenæus towards the close of the second century; while Origen, in the third century, cites both the Epistle to the Romans and that to the Ephesians. But no quotations before Eusebius are found from any other of the supposed Ignatian Epistles. Conclusive evidence, we think, that none but these three are entitled to credit.

"In the whole of his very extensive writings which have come down to us, John Chrysostom has not cited one word from any other of the Ignatian Epistles, nor from any of those parts of the two above mentioned which the Syriac rejects. His testimony, therefore, so far as it goes, applies solely to the recension exhibited in the three Syriac Epistles" (Cureton's "Corpus Ignatianum." Intro. p. 66).

And now this battery being in our possession, we turn it upon our High Church opponents, and argue that, as full-blown episcopacy found it necessary thus to tamper with the earlier records of the Church, to make them serve its purpose, this fact indicates a consciousness on the part of its adherents that they had departed from the simplicity and purity of earlier times, and must therefore corrupt the writings of their predecessors, lest those writings should remain an everlasting protest against the innovations of ambition and superstition! Rampant prelacy was neither in Ignatius nor his times; but what of that? "Put it into Ignatius; let his professed works be a lie for all coming generations, only let our beloved system have his countenance!" However, the trick has at length been discovered, and the dark deeds of corrupters and interpolaters have been exposed; and all honour to the men who have laid bare the imposture.

But what of the three remaining Epistles of Ignatius,

which are left like a small residuum at the bottom of the crucible of patristic criticism and research? Well, we candidly confess that we can discern nothing in them to compensate for all the labour that has been expended upon them, so far, at least, as their intrinsic merit is concerned. Any Californian gold-digger would think such a result of so much "washing" a very poor one.

The greatest blemish in the Epistles of Ignatius is the extravagant demand which he makes of obedience to the ministers of religion. Addressing Polycarp, as bishop of the Church at Smyrna, he says: "Let nothing be done without thy will." In the Epistle to the Ephesians, he forbids the contraction of the matrimonial tie, apart from the consent of the bishop! Again, he says:—

"Look to the bishop, that God also may look upon you. I will be instead of the souls (*ἀντιψυχον*) of those who are subject to the bishops, and the presbyters, and the deacons; with them may I have a portion near God!" (Ep. Polyc.).

Now we have strong doubts of the genuineness of these passages, though they are found in the Syriac version. They savour too strongly of spiritual despotism to suit either Ignatius or his times. They are the thin end of the wedge of interpolation. The corruption of the writings of this father was doubtless a gradual process, and in these passages we think we discern its commencement. The Epistle of Polycarp, who died half a century later than Ignatius, contains no such extravagancies.

POLYCARP died in the year 166. We have only one epistle of his left, addressed to the Philippians. There is most assuredly no recognition of the episcopal system in this epistle. The only officers that are mentioned are elders and deacons. Polycarp does not once use the term *episcopos*, but invariably employs *presbuteros* when speaking of the pastor of a Christian Church. Thus, "Polycarp and the elders who are with him, to the Church of God dwelling at Philippi." In his exhortations to the office-bearers of the Church at Philippi, he only addresses deacons and elders. "In like manner let the deacons be blameless in the sight of His righteousness, as deacons of God and of Christ, and not of men," etc. "And let the elders be compassionate with all mercy, converting those who have wandered, seeking after those who are weak, not neglecting the widow, the

orphan, or the poor." Of the excommunicated Valens he says, "Who was formerly an elder among you." And again: "Wherefore it is fit to abstain from all these things, being subject to the elders and the deacons, as to God and to Christ."

One thing is clear, that when Polycarp wrote to the Philippians, there was no difference between the *presbuteros* and the *episcopos*, both names being applied to the pastors of Churches. Polycarp is himself styled by the Church at Smyrna, in their circular epistle, "a truly apostolical and prophetic teacher, and bishop (*ἐπισκόπος*) of the catholic church at Smyrna." But he himself has not used the term *episcopos* in any of his preserved writings. If he had used it, it must have been as the ecclesiastical synonym of *presbuteros*, for *presbuteros* he has used to describe the office of the *episcopos*.

Very striking is the contrast between the godly simplicity of the spirit and style of Polycarp, and the bombast and prelatic pride apparent in the spurious epistles of Ignatius. In the latter we seem to hear the footsteps of Antichrist in very many sentences; visions of the great apostacy are at once called up, and we cannot help exclaiming, "The germ of that mischief is here!" But when reading Polycarp's simple and Christian sentences, we are led back in our reflections, and are cheered to find that in his pages we have much of the spirit of "that disciple whom Jesus loved." The past times of Christ and His Apostles live again in the writings of Polycarp; but the coming times of a Leo and a Hildebrand are mirrored and prophesied from the epistles which have been so long ascribed to Ignatius, but which Cureton has proved to be the productions of a later age.

The distinction between the *presbuteros* and the *episcopos* was not developed in the days of Polycarp, and therefore cannot have been established in those of Ignatius, who died about fifty years before Polycarp. Undoubtedly a mild form of episcopacy appeared soon after in the Christian Churches. As the accurate and impartial Neander says:—

"However the case may have been as to this point originally, our information of the institutions existing in the second century enables us to infer that very soon after the apostolic age the standing office of president of the presbyters must have been formed; and that to him, as

having pre-eminently the oversight of all, there was given the special name of *episcopos*, which thus distinguishes him from all other presbyters. Thus the name came at length to be applied exclusively to this presbyter, while the name presbyter remained common to all; for the bishops, as presiding presbyters, has as yet no other official character than that of presbyters. They were only, *Primi inter pares*, the first among equals' ("Church History," vol. i. p. 264: Bohn). But Ignatius wrote when the second century was yet in its infancy, and before even this very mild form of episcopacy had come into being.

We return to the more pleasant and satisfactory investigation of scripture testimony.

c. *In their own Churches the primitive bishops were simply fellow-helpers of the disciples.*—They were not lords over God's heritage, but ensamples to the flock (1 Pet. v. 3). They fed the flock of God in the midst of which they had to live (2 v.). They had no dominion over the faith of their people (2 Cor. i. 24), but were themselves subject to the discipline of the whole Church. Archippus was to be admonished by his flock to take heed to his ministry (Col. iv. 17). Pastors were to be tried by their people whether their spirits were of God (1 John iv. 1). The Churches at Pergamos and Thyatira are both censured for allowing teachers of heresy to retain their position among them. Even the Apostles were very reluctant to stretch their authority to the full. Peter did not think it beneath him to justify himself before the whole Church at Jerusalem for having visited Cornelius and his household (Acts xi. 2-18); and at Paul's last visit to Jerusalem, he was reminded by the other Apostles that the multitude of the disciples would come together, and was exhorted to adopt a line of conduct that would disarm their prejudices (Acts xxi. 22-26). In short, Apostles, though they had power to command, preferred to persuade. "Not because we have dominion over your faith, but are helpers of your joy" (2 Cor. i. 24). How much less did uninspired pastors arrogate to themselves magisterial power over the consciences of their brethren! To quote Mosheim once more: "In this assembly (the Church) he (the primitive bishop) acted, not so much with the authority of a *master*, as with the zeal and diligence of a faithful *servant*. He instructed the people, performed the

several parts of divine worship, attended the sick, and inspected into the circumstances and supplies of the poor." (Cent. i, part 2, chap. 2, sect. 12.)

It is quite true that bishops are said *to preside or guide* in their respective Churches. (See Heb. xiii. 7, 17; 1 Tim. iii. 4, 5; 1 Thess. v. 12, 13; 1 Pet. v. 2.) In none of these passages is the authority of the bishop described as magisterial. In Heb. xiii. 7, 17, he is simply said to be *the guide* of his people, as the marginal reading correctly indicates. He takes care of the Church (1 Tim. iii. 5). He labours in it, and is over it in the Lord (1 Thess. v. 12, 13). He takes the oversight of it (1 Pet. v. 2). He receives, dismisses, excludes, and restores members in the name and behalf of "the whole multitude," and in accordance with their votes. As the president of the Church, too, he leads the various engagements of public worship, baptizes, breaks bread, and takes the chair at meetings convened for conducting the business of the Church. The spiritual and ecclesiastical *executive* of the communities of the faithful is in the hands of their pastors. But pastors have no power apart from the voice of their Churches. As the instructors, the presidents, and the executive officers of the Churches, our pastors have vast influence; quite as much, in fact, as it would be safe to entrust to any order of ministers in the kingdom of our Lord. They are neither the victims of a mob, nor the despotic rulers of slaves. They are the free guides of free communities.

d. All the larger apostolical Churches were favoured with more elders or bishops than one.—"They ordained them elders in every Church" (Acts xiv. 23). "He called the elders of the Church at Ephesus" (Acts xx. 17). "The saints who are in Christ Jesus at Philippi with the bishops and deacons" (Phil. i. 1). "The elders of the Church" (Jas. v. 14). It does not appear that *all* the elders in the New Testament Churches devoted their whole time to the work, or were in every instance *entirely* maintained by their flocks. Hence Paul's direction, "Let the elders that rule (preside) well, be counted worthy of double support (*τιμὴ*), especially they who labour in the word and doctrine" (1 Tim. v. 17), giving their whole time to the work. The word *τιμὴ* is evidently used here in the sense of support, as is the corresponding verb in the third verse of the same

chapter, "Support widows that are widows indeed." Would that our *larger* Churches reverted to the ancient practice of having more elders than one. As it is, purely pastoral work is almost entirely neglected among them. How can one man, however devoted and industrious, properly "episcopize" seven or eight hundred members, and attend to his other duties as well? Many of our bishops are so to their flocks only in name. It would not be necessary that in all cases a second or third additional pastor should be an eloquent preacher. What our people want is episcopal supervision, and this might be furnished by the appointment of co-pastors, who should labour especially in the visiting of the sick (Jas. v. 14), and who should not devote their whole time to the work, nor be entirely maintained by the Churches. The presiding pastor would then be left more free to "labour in the word and doctrine." Bishops *wholly* devoted to their work have a right to look for a *generous* maintenance from their people (1 Cor. ix. 1-14; Gal. vi. 6; 1 Tim. v. 17, 18).

e. The qualifications which the Churches should look for in their pastors are clearly revealed.—The Holy Spirit has furnished every Church member with ample directions in the choice of a bishop. When our people are called by Providence to exercise this high prerogative, they should study with much prayer 1 Tim. iii. 1-7; 2 Tim. ii. 2; Tit. i. 5-9. In fact, the New Testament is the best "Church members' guide" in all cases. In choosing a pastor we should have regard, not merely to splendid talents, but to high moral qualities; not to speculations as to the pecuniary results, but to the probable influence of our vote upon the spiritual prosperity of the Church; not simply to the filling of an empty chapel, but to the peopling of heaven with saved souls. Let the New Testament be carefully studied, and the divine direction earnestly invoked, and the humblest of our members need not make a mistake in the choice of a bishop!

Each Church has the right, not only to choose, but to ordain its own officers. Apostles have left no *individual* men possessed of the power of ordination. The right to ordain is the logical corollary of the right to elect. Apostolical ordination conferred special gifts, which are no longer in existence. Hence ordination now, by any power external

to the Church itself, is an infringement of its freedom and authority. The New Testament Churches in all cases ordained their own chosen officers, except when Apostles (Acts xiv. 23 ; vi. 5, 6), or apostolically delegated evangelists (1 Tim. v. 22 ; Tit. i. 5) were present to do it. Our elaborate ordination services always strike us as being a satire upon our congregational independency, and a shabby imitation of the priestly ceremonies which we professedly repudiate. Let each Church set apart its own elected fellow-helpers to the truth in the good old way, by prayer and fasting (Acts xiv. 23). Thus shall we consistently assert in the face of the religious world the perfect *self government* of our Churches. As it is, our usual ordination services are misunderstood and misrepresented. Nor are we surprised at this, for we never remember attending such an exhibition without hearing from the ministers who took part in it all sorts of lame apologies for presuming to ordain a pastor for the Church, instead of leaving it to do the work itself. Now, clearly a service which requires so many apologies, so many assurances, that, "after all, there is no harm in it," must be a very questionable one indeed, and had better be abandoned. These are not the times for laying open to suspicion the fundamental principle of our ecclesiastical polity, and that, too, for the sake of a mere ceremony.

II. THE SECOND PERMANENT OFFICE IN THE CHURCHES IS THE DIACONAL.

Considerable attention has been paid recently to the examination of the functions of the New Testament deacons.

a. *The word Διάκονος means in its untechnical sense a servant.* This remark applies both to classical and New Testament Greek. And the untechnical sense must contain the essential idea of the office which it is employed to describe. The word occurs thirty times in the New Testament. In the following passages it signifies *a servant or minister*: Matt. xx. 26 ; xxii. 13 ; xxiii. 11 ; Mark ix. 35 ; x. 43 ; John ii. 5 ; ii. 9 ; xii. 26 ; Rom. xiii. 4 (twice) ; xv. 8 ; 2 Cor. xi. 15 (twice) ; Gal. ii. 17. In none of the foregoing instances does the term refer to any ecclesiastical office. In two cases it is applied to Christ ; in one to the servants of the devil ; in two to magistrates ; in three to domestics ; and in six to the servants of God, or Christ, or the Church, without any

official reference. This the English reader of the New Testament will readily see by turning to the passages, even in the authorised version.

In the following instances the term is applied in its unappropriated or untechnical sense to Apostles and other ministers of the word: 1 Cor. iii. 5; 2 Cor. iii. 6; vi. 4; xi. 23; Ephes. iii. 7; Col. i. 23; i. 25; 1 Thess. iii. 2; 1 Tim. iv. 6. In every one of these passages there is no reference to the special office now under consideration. The Apostle, evangelist, and minister, are described by a term common to them all, viz., servant.

But in the places which are next given, the word is used in its technical and appropriated sense: Phil. i. 1; 1 Tim. iii. 8; iii. 12; and, perhaps, in Ephes. vi. 21 and Col. iv. 7, as applied to Tychicus; in Col. i. 7, as applied to Epaphras; and in Rom. xvi. 1 (deaconess) as applied to Phœbe. But these last four instances must be held to be quite uncertain.

The verb *διακονέω* is most commonly employed in the general sense of "to serve." It is met with in thirty-five verses, but is used technically only in 1 Tim. iii. 10, and iii. 13; and, probably, in 1 Pet. iv. 11—"If any one speak, let him speak as the oracles of God: if any one *diaconize*, let him do it," etc. This passage appears to us to contain an admonition to *pastors* and *deacons*.

The noun *διακονία* presents the same features in its application. It is used in thirty-two places in the New Testament, and is translated, in most instances, ministry or ministration, the context alone determining what kind of service is intended. It describes the special *diaconate* of which this section treats, in Acts vi. 1, in distinction from "the diaconate of the word" mentioned in the fourth verse. Rom. xii. 7 should read, we think—"Or *deaconship*, let us wait on our *deaconship*; or he that teacheth on teaching." The diaconate is here recognised as an office in the Churches, as much so as the pastorate.

b. The deacon's office was primarily, but not exclusively, a pecuniary one. From the first formation of the Church of Christ there was a financial and charitable deaconship. Judas bare the bag, but was a thief. In the days of our Lord contributions were distributed among the poor. (See John xii. 5, 8, and xiii. 29.) At Jerusalem there was a

"daily deaconship" (ministration) (Acts vi. 1) for the relief of the needy, *before* the office of deacon was formally and finally instituted. Mosheim says that "the young men (*νεώτεροι*, 6 v., and *νεανίσκοι*, 10 v.) who carried away the dead bodies of Ananias and Sapphira (Acts v.) were the subordinate ministers or deacons of the Church of Jerusalem, who attended the Apostles to execute their orders." (See Cent. 1, part 2, chap. 2, sect. 10, with the learned note appended.)

But the office was formally instituted by the events described in Acts vi. The disciples had multiplied rapidly. The old feud existing between the Hellenistic and Palestinian Jews soon appeared in the Christian Church. To meet the murmurings of the former against the latter, the Apostles requested the disciples to elect men who might be specially appointed "over this business" (3 v.), viz., "serving tables" (2 v.), or "the daily deaconship" (1 v.). The term "widows" must be understood in this chapter, according to Hackett, representatively, as "including all who were without natural helpers or protectors."

Thus the office was formally instituted to meet a difficulty. Jehovah brought good out of evil. The unseemly contentions of the two sections of the Hebrew race consolidated, and gave its final form to a *deacons*hip, which, wisely discharged, has ever been a blessing to the Churches. Some of Christ's loftiest teachings were suggested by human infirmity and ignorance. The passionate request for fire from heaven drew forth a beautiful testimony to our Lord's true mission to our earth. The rebuke administered to him who cast out devils in Christ's name, "because he followed not with us," elicited the Master's denunciation of sectarianism for all ages. The contention who should be greatest, was the occasion of the beautiful homily on humility. The thoughtful reader will readily multiply similar illustrations. The instruction which ignorance rendered necessary remains for the enlightenment of all time.

"The poor we have always with us." Hence the primary necessity for deacons still exists. As pastors are the executive of the Churches in matters purely spiritual, so deacons were meant to be their executive in all pecuniary affairs. As some have observed, there are three tables which deacons have to serve—the table of the Lord, the table of the pastor,

and the table of the poor. It is true that the contributions of the Christians of Antioch for the relief (*εἰς διακονίαν*, for the service, or deaconship) of the poor brethren in Judea were sent to *the elders* there; but they would probably entrust its distribution to the men who were specially set over the deaconship to which it pertained.

Still the scope of the diaconate must be determined, not merely by the immediate circumstances which gave rise to its formal institution, but by the object contemplated in the whole transaction. The office sustains an auxiliary relation to the pastorate. We find the ultimate ecclesiastical end of the diaconate in the words, "It is not reason that we should leave the word of God and serve tables. We will give ourselves continually to prayer, and to the ministry of the word" (Acts vi. 2-4). Pastors are to be freed from the care of pecuniary matters, that they may give themselves with undivided energy to their proper work. But there are many other things of which they need to be relieved in the present day for the same reason. The essential object of the diaconate is help to the ministry, and the genius of an institution is often of more importance than the mere circumstances of its creation. Baptist Churches must learn to be content to let deacons do much that pastors are now expected to do. Everything which would come between the bishop and his legitimate work, *preaching and pastorizing*, should be taken off his hands by his helpers, the deacons. A wise division of labour among these brethren, according to their individual talents, and the necessities of each Church, is the object to be aimed at. In very many cases that we know of, this object is attained, and the results are most beneficial.

c. Deacons were chosen by the voice of the whole Church. Acts vi. affords, as we have seen (p. 361), undeniable proof of this. The suffrage on this occasion was universal. Composed, as the New Testament Churches were, exclusively of persons who had given credible evidence of conversion to God, each communicant was presumed to be competent to vote in the choice of ecclesiastical officers. Universal suffrage was the natural sequence of a membership thus limited; but in national communities, with fellowship open to all, would be productive of the wildest disorder. In what manner the votes for deacons were taken we are not

told, but the probabilities are that it was by a kind of ballot. (See Acts i. 15-26.)

The choice of deacons by "the whole multitude of the disciples," is highly appropriate. Such officers ought to have the confidence of the brethren among whom they are to act, and the readiest way to attain this end is by popular election. The appointment of the first seven had the happiest effect. The feud between the Hellenists and the Palestinians was healed, and the Apostles were left to their own work.

Inspiration has supplied us with a full-length portrait of the men who are to be called to the diaconate. The qualifications required in them are the following:—the possession of an honest report (reputation): being filled with the Holy Ghost; gravity (worthiness of reverence); honesty of speech; temperance; generosity; soundness in the faith; purity of conscience; proved integrity; blamelessness; fidelity to one wife; skill and firmness in the management of their households; and wisdom. (See Acts vi. and 1 Tim. iii.) Not a word is said in this inspired catalogue of qualities about the possession of wealth, and position, and influence. Eminent piety, purity of life, and practical wisdom are the chief points insisted on. But is it not to be feared that in our Churches the ambition is too often to get great and influential men, rather than men of fervent and devoted piety, into the office? Yet it is certain that deacons elected merely for their affluence will prove a curse to any Church. Instead of "helping the cause," as the phrase goes, they will prove its bane.

The scriptural qualifications required should be studied carefully, and with much prayer, by every congregationalist, when called upon to vote in the election of a brother to this office. All personal considerations should be ignored. Wealth and rank and social influence must bow before the superior claims of eminent sanctity, devotedness, and prudence.

The men who are chosen to the office should be solemnly set apart by the prayers of their pastors and fellow members. If they be "the right men in the right place," they will be a great comfort and blessing to the whole community.

As to their subjection to the ordeal of *an annual election*, we observe that the record is silent as to any such pro-

ceeding. We see no scriptural reason, and no argument from the nature of the case, that would justify the application of such a rule to deacons more than to pastors. Congregational Churches possess all the necessary safeguards in the power of admonishing their ecclesiastical officers (Col. iv. 17), and of excommunicating them should they prove incorrigible (2 Thess. iii. 6). The greater always implies and includes the lesser. Hence the power to excommunicate implies and includes the right to remove the unfaithful or incompetent from office.

d. The deacon's office is a permanent one in the Churches. It became a standing institution. Hence Paul mentions it, along with the pastorate, in 1 Tim. 3, as being equally with it a permanent office. In his salutation of the Church at Philippi, the same Apostle distinctly mentions bishops and deacons (Phil. i. 1). These facts clearly prove that we have no more right to dispense with the deaconship than we have with the pastorate. Some congregational ministers have a morbid dread of deacons. They will have "committees of management," or "finance committees," etc., but no deacons. They tell us that their committees do the work of deacons. Then why not call them deacons? Surely these brethren would not be spoiled by having a *scriptural* name given to them. There have been lordly deacons, unquestionably; but what of that? Has not every office been abused? Was there not a Judas Iscariot among the Apostles? Have there not been, and are there not still, faithless and tyrannical pastors? Shall we therefore vote the pastorate a useless encumbrance to the Churches? In ninety-nine cases out of a hundred, bishops who have such a horror of deacons, lest they should prove "lordly," are themselves much given to despotism. From his heart of hearts the writer says, "God bless our deacons! They have been succourers of many, and of me also!"

It may be added, though it cannot affect the *scriptural* argument, that the three *uninspired* writers of the apostolic age, Clement, Ignatius, and Polycarp, all recognize the apostolicity of the deacon's office, as the quotations already given (see page 387) clearly prove.

e. Some of the early deacons preached the word and administered the ordinances. Stephen was one of "the seven," and of him it is said, that he was "full of faith and power,

and did great wonders and miracles among the people" (Acts. vi. 8). Adversaries who disputed with him "were not able to resist the wisdom and the spirit by which he spake" (10 v.). He testified publicly to the truth, and was the first disciple honoured to seal his witness with his blood. Philip, another of the seven, "went down to the city of Samaria, and preached Christ unto them" (Acts viii. 5). He wrought miracles, cast out devils, and healed the palsied and the lame (6, 7 v.). He baptized those who believed the things which he preached concerning the kingdom of God (12 v.). By a direct revelation of some kind, he was sent to preach the gospel to the Ethiopian eunuch (26-35 v.). When that interesting convert embraced the truth, Philip baptized him (38 v.). After this he passed on to Cæsarea (40 v.), and there we find him, long after in the inspired history, as "Philip the evangelist who was one of the seven" (Acts xxi. 8). At this last period he cannot have discharged the functions of a deacon to the Church at Jerusalem, as we read of his house and family as being at Cæsarea (8, 9 v.). The account leads to the conclusion that he had settled in the latter city, and had become pastor of the Church there, or at least an evangelistic missionary in that district.

According to the New Testament, all disciples should proclaim the gospel in proportion to their gifts. Making known Jesus is not merely a ministerial but a Christian duty. The notion too prevalent in our Churches is, that testifying to the grace of God is an official function, rather than a common obligation. But the bride (the Church) is to say, Come; and every one that heareth is to say, Come (Rev. xxii. 17). No one has the power to take upon himself any office in the Church, for the suffrages of his brethren alone can invest him with ecclesiastical authority. But proclaiming Christ to a perishing world does not involve the assumption of any power in the Church: it is rather the discharge of a duty which is altogether independent of ecclesiastical organizations, and is the logical result of personal discipleship.

Deacons are, of course, not exempt from this rule. If they possess the faculty of publicly speaking for their Lord, by all means let them use it. Let no official jealousy attempt to arrest them in this labour of love, but let pastors

and fellow members say, in the spirit of Moses, "Would God that all the Lord's people were prophets!"

Teaching *in the Church* is the pastor's *special* function. There he "labours in the word and doctrine." But if there be other persons in the community competent to edify their brethren, the bishops and the members should avail themselves of the services of such helpers, be they deacons or not. Their aid would be invaluable to many an overworked pastor. Why should not the deacons visit the sick, baptize, and break bread in the unavoidable absence of the elder, or if the Church be altogether without one? We have New Testament precedent for the administration of ordinances by a deacon, and why need we scruple to follow such an example? It is time that we gave up some of our *priestly* notions on such topics. Clearly the Churches have a right to request one of their own number to preside at the Lord's table if God has deprived them of the services of a regular pastor. Why need they in such a case depend upon the "ordained" (!) ministers of neighbouring Churches for the celebration of divine ordinances? Are not such prejudices vestiges of popery, left by its retreating wave in our Protestant Nonconformity?

It only remains to add that the New Testament affords not the slightest warrant for the recent recognition in a few of our Churches of three orders of ecclesiastical officers, viz., the bishop or pastor, and the elder, and the deacon, as has been already proved. In the New Testament the pastorate and the eldership are the same office. The Greek scholar cannot hesitate about so obvious a fact. (See page 388.) Three orders of clergy are very old in some other Churches, but three orders of ecclesiastical officers in Baptist Churches are an innovation which we deeply deplore, notwithstanding our love and admiration for the few honoured brethren who have sanctioned it. Bishops and deacons, in their united action, constitute, we believe, the only presbytery recognised in the New Testament.

CHAPTER V.

THE DISCIPLINE OF THE CHURCHES.

CHURCHES exist that they may faithfully enforce the discipline prescribed in the New Testament. We use the term discipline in its widest sense, as representing all those institutions which the Saviour has entrusted to us to observe.

I. CHURCHES HAVE TO MAINTAIN THE SOCIAL WORSHIP OF GOD.

The private worship of our Maker is a duty which we owe as creatures; social worship partakes more of the nature of a positive institution. The worship of God in primitive times consisted of the following elements: singing His praises (Col. iii. 16); prayer (1 Cor. xiv. 16, 17); the reading and exposition of Holy Scripture (Gal. vi. 6); mutual exhortation (Heb. iii. 13; 1 Thess. v. 11); and "preaching" (Tit. i. 3).

The order in which these exercises shall follow one another is not prescribed, nor the length of time during which our services shall last. The general rule is, "let everything be done decently and in order" (1 Cor. xi. 13; xiv. 40), and "to edification" (Rom. xiv. 19).

Christian worship should be simple and spiritual; in harmony with the great law laid down in John iv. 21-24, and with the fact that we live under a dispensation which is emphatically "the ministration of the Spirit" (2 Cor. iii. 8). Priestly robes, gorgeous edifices, theatrical displays, and liturgical forms of prayer, are all opposed to the simplicity and spirituality of gospel worship. They all savour more of the legal temple than of the Christian sanctuary, and are a partial return to "weak and beggarly elements" (Gal. iv. 9). Fancy Paul arrayed in a cardinal's hat and scarlet stockings "for glory and for beauty;" or Peter bedecked with lawn sleeves; or John intoning a service in a low, mumbling, and inaudible voice, for the special edification of the poor saints at Ephesus; or James reading prayers out of the book!

When our Churches and pastors need to go on the crutches of a liturgy in approaching the King Eternal, the

glory will have departed from them. Far distant be that day! Churches then have to maintain the public, social worship of Jehovah through Christ. They are "not to forsake the assembling of themselves TOGETHER as the manner of some is" (Heb. x. 25). In primitive times the pastor, or president, simply led the devotions of the rest, as one with them. He affected no priestly power over them, but stood upon the same platform of Christian equality and privilege with his brethren in approaching the King Eternal.

II. CHURCHES ARE TO OBSERVE THE LORD'S DAY AS THE DAY FOR COMMEMORATING THE CONSUMMATION OF THEIR REDEMPTION IN THE RESURRECTION OF CHRIST.

The new dispensation has its Sabbath, or day of holy communion. The institution of this weekly festival was subject of prophecy in the sweet strains: "This is the day which the Lord hath made, we will rejoice and be glad in it" (Ps. cxviii. 24).

And our Lord asserted His power to change the law of the Sabbath, not merely in making it a milder yoke, but in altering the day of its observance, when he said, "The Son of Man is Lord also of the Sabbath day" (Mark ii. 28).

On the morning of the first day of the week the Saviour proclaimed the consummation of the new creation by rising from the dead; and from that period we find the disciples and Apostles observing that day as the Christian Sabbath. The practice commenced immediately. The reader may consult the following passages as illustrations: John xx. 19-23; chap. xx. 26, where the phrase "eight days" is evidently used inclusively; Acts xx. 7; 1 Cor. xvi. 2.

By an inspired authority, this day is styled emphatically and pre-eminently "THE LORD'S DAY" (Rev. i. 10), that is, the day especially dedicated to HIS worship. By the observance of this day as a season of holy Christian service, the Churches have ever borne witness to the resurrection of their Lord. And may no unhallowed hands deface this memorial of our risen Christ, or secularize this precious "day of the Lord!" We know that the first day of the week is never in the New Testament called a "Sabbath," but it is called "the day of the Lord," which to a Christian's heart must be a more precious designation. The

abrogation of this weekly festival would involve the destruction of one external evidence of the truth of Christianity. Of course it is contrary to the liberty wherewith Christ hath made us free, to apply all the rigours of the Mosaic law respecting the Jewish Sabbath to the Lord's day.

III. CHURCHES ARE TO MAINTAIN BAPTISM IN ITS INTEGRITY AS THE PUBLIC AND PROFESSED PUTTING ON OF CHRIST.—Baptism should be administered to none but such as are capable of making such a profession in the rite. This will appear from the following facts.

1. *The nature of true Christian worship.*—The law of gospel worship is laid down in John iv. 21-24. The hour is come when the merely ceremonial must give place to the spiritual. All true Christian worship is worship in spirit and in truth. Baptism is an act of adoration of the most solemn kind; but when babes are sprinkled, the parents may worship God, but the baptized person does not. Pædobaptism deprives every Christian of the opportunity of adoring God in spirit and in truth, in His own baptism; while the baptism of a professed believer, who in the ordinance solemnly gives himself before the Church and the world to the Holy Trinity, is an act of worship of the most elevated and spiritual character, and in beautiful harmony with the law of Christian service as expounded by our Lord.

2. *The nature of the kingdom which our Lord came to set up on earth.*—"My kingdom," said Jesus, "is not of this world;" but "every one that is of the truth heareth my voice" (John xviii. 36, 37). This was the nature of the empire which He came to establish; a kingdom founded upon truth, and all the subjects of which hear the voice of Him who declares this truth. All who truly belong to this spiritual kingdom are "born not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John i. 13). This is the canon law of this kingdom:—"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation. And as many as walk according to this rule peace be on them, and mercy, and upon the Israel of God" (Gal. vi. 15, 16). Pædobaptists do not walk according to this inspired canon in their administration of baptism, for they admit to the ordinance those who cannot afford the least evidence of

being new creatures. When, however, baptism is confined to those who in the judgment of charity have undergone the new creation, this canon law is maintained in its integrity.

3. *The import of Christian discipleship.*—Christian discipleship is manifestly a voluntary and personal subjection to the Lord Jesus. And baptism is, according to the New Testament, the public avowal of this discipleship. Hence our Lord's command, "teach (or disciple) all nations, baptizing them into the name," etc., etc. (Matt. xxviii. 19). And thus the Apostle defines the significance of baptism, "as many of you as (equivalent to, seeing that all of you) have been baptized into Christ, have put on Christ" (Gal. iii. 27). And so the baptized convert is said to be baptized "into Jesus Christ"—"into Christ's death"—"into a burial with Christ, that, like as Christ was raised up from the dead by the glory of the Father, even so he also should walk in newness of life" (Rom. vi. 1-4). All this is intelligible enough when applied to the baptism of a professed disciple, but is utterly inapplicable to an infant, to whom the ordinance can have no meaning at all. The New Testament invariably addresses the baptized as having contracted a personal obligation in their baptism, and exhorts them to make good this deliberate engagement to their Lord, which clearly shows that in apostolic days there were not two baptisms, viz., one of adults on a profession of faith, and another of babes without such a profession.

4. *The terms of Christian baptism.*—The terms of Christian baptism are repentance and faith, or such evidence of the possession of them as shall satisfy the administrator. We never read of another baptism in which the baptized person was admitted to the ordinance on the ground of the faith of another. The baptism of the New Testament is one and the same in its terms and in its mode. "He that believeth and is baptized shall be saved" (Mark xvi. 16). "Repent and be baptized every one of you" (Acts ii. 38).

5. *The examples of baptism recorded in Holy Scripture.*—Of all those who were baptized by John, it is said: "They were baptized of Him confessing their sins" (Matt. iii. 6). His baptism is styled, "the baptism of repentance into the

remission of sin" (Mark i. 4). Not an infant then was baptized by John, for all who received that rite at his hands "went out to him"—"confessed their sins," and were baptized upon a profession of "repentance."

Those baptized by our Lord (John iii. 22) through the ministry of His Apostles during His sojourn on earth, were all disciples. "Jesus made (*ποιεῖ*) and baptized more disciples than John" (John iv. 1). He first made them disciples, and then baptized them as such. Jesus blessed infants (Luke xviii. 15-17; Mark x. 13-16), but did not baptize them. When anxious parents brought their offspring to our Lord, He said nothing about the desirableness of having the little ones baptized, which He certainly would have done if it would have secured them any good. But His silence as to any such method of conferring spiritual good upon infants proves that such a method did not exist. As to those baptized by the Apostles after our Lord's ascension, the evidence is clear that they all professed faith and repentance before baptism. (See Acts ii. 41; viii. 12; x. 47; xvi. 34; xviii. 8.) In these cases the repentance and faith of the baptized are affirmed.

6. *The revealed oneness of Christian baptism.*—"There is one baptism" (Ephes. iv. 5), that is, one baptism in water; for the "one Spirit" is mentioned in the preceding verse (4 v.). (See page 356.) In apostolical times there were not two baptisms, one of adults professing faith in Jesus, and the other of infants without faith. This fact is illustrated and confirmed by the homogeneousness of the scripture references to baptism. But evangelical pædobaptists do virtually practise two baptisms.

7. *The absence of any example in the New Testament of the baptism of an infant.*—We read there that "believers were added to the Lord, multitudes both of men and women" (Acts v. 14); that the baptized "gladly received the word" (Acts ii. 41); believed the preaching concerning the kingdom of God (Acts viii. 12); received the Holy Ghost (x. 47); heard the word and believed it (xviii. 8), before baptism. We are told that multitudes were baptized, "both of men and women" (viii. 12). But not one single case of the baptism of a babe can be produced from the New Testament. Some had evidently received the gospel in early life, and were accordingly baptized in their youth on

a profession of their personal faith. Hence the beloved John, in his epistle to the elect lady and her children, speaks of the children addressed as "loved by him in the truth" (1 v.), and as "walking in truth" (4 v.). He delivers the following message from the pious children of another elect lady: "The children of thy elect sister greet thee" (13 v.). These holy women were both blessed with godly children who were the avowed disciples of the Lord. And it has been the happy privilege of the writer to baptize many children of very tender years, who through grace are still walking in the truth.

But not an example of *infant* baptism can be culled from the sacred page.

Mr. Thorn's laboured attempt to find an argument for infant baptism in 1 Cor. x. 1-12, is an utter failure. The allusion to the immersion of the Israelites in the sea and in the cloud conjointly, at the Exodus from Egypt, and the subsequent death of the rebellious tribes, is manifestly not made to illustrate the law of Christian baptism, but for the purpose of enforcing the lesson which the Apostle has in hand, viz., the necessity of watchfulness on the part of professors. The allusion is simply illustrative and analogical. That the law of Christian baptism is not to be found here is evident from the facts, that the immersion referred to was an immersion "into Moses" (2 v.); that it took place as indiscriminately with regard to adults as infants; that even "the mixed multitude" that accompanied the tribes received it (see Exod. xii. 38), as did their cattle and domestic animals! If, then, we are to find the law of Christian baptism here, we must baptize not merely our children, but our servants, and our horses and cows, and dogs and cats!

8. *The denunciation of "will worship" in Holy Scripture.*—If the Scriptures contain no warrant for the baptism of mere infants, their baptism is an act of will worship, and consequently must be hateful in the eyes of our only Lord and King. The mystical phraseology of German pædobaptist divines, who, while admitting the New Testament contains no sanction for such a rite, nevertheless maintain with Neander: "Its connection with the essence of the Christian consciousness," and "the profound Christian idea out of which it arose, and which finally procured its universal

recognition" ("Ecc. Hist.," vol. i. p. 431, Bohn), is a mere attempt to escape from the charge of adding to the Lord's precepts, by raising a cloud of words. If infant baptism be not in the Scriptures, it must be of man, and those who maintain it are exposed to our Lord's rebuke, "In vain they do worship Me, teaching for doctrines the commandments of men" (Matt. xv. 9). Let the reader thoughtfully ponder the following passages in connection with this controversy: Isa. viii. 20; Deut. iv. 2; Prov. xxx. 6; 2 Tim. iii. 16, 17; 1 Cor. xi. 2; Rev. xxii. 18, 19; Acts xvii. 11; Matt. xv. 1-9; Col. ii. 8; 1 Pet. ii. 2; Col. ii. 18-23.

9. *The argument from negative probabilities.*—In the year 1849-50, a correspondence took place between the writer and the late Archbishop Whately, on the burden of proof in the baptismal controversy, which, by the consent of his grace, was published in *The Church* and afterwards as a separate pamphlet. The following is the article which gave rise to the correspondence.

"The state of the controversy between ourselves and our pædobaptist brethren is as follows:—They assert that infant baptism was an ordinance practised in the apostolic Church; and this position we deny. Now, by all the laws of sound reasoning, the burden of proof lies upon them. They must first prove their affirmative, before we can fairly be called upon to prove our negative; and, indeed, in the absence of proof on their part, our negative stands virtually proven. This has been demonstrated by Dr. Carson in his introduction to his last book on baptism, in which Dr. Whately's assumptions of an opposite character are vigorously refuted. Surely no man can be called upon to prove infant baptism unapostolical, until something like proof is advanced that it is apostolical. And clearly, if it were an apostolical custom to baptize the children of believers, proof of this would easily be found in the New Testament records.

"We are willing, however, in this debate, to perform a work of supererogation, and are prepared to prove that *infant baptism could not have been known in apostolic times*. But before we proceed to do so, we entreat the reader's attention to the following excellent remarks of Dr. Whately, Archbishop of Dublin, in his 'Treatise on Rhetoric':—'It is to be observed that, in many cases, silence, omission, absence of certain statements, etc., will have even greater

weight than much that we do find stated ; e.g., suppose we meet with something in a passage of one of Paul's epistles, which indicates, with a certain degree of probability, the existence of such and such a custom, institution, etc. ; and suppose there is just the same degree of probability that such and such another custom, institution, or event, which he does not mention anywhere, would have been mentioned by him in the same place, supposing it to have really existed or occurred ; this omission, and the negative argument resulting, has incomparably the more weight than the other, if we also find that same omission in all the other epistles, and in every one of the books of the New Testament' (p. 70). It is precisely by this process of reasoning that we are able to show that infant baptism could not have been practised in apostolic times.

"a. *The New Testament relates many instances of the baptism of men and women, but does not contain a solitary record of the baptism of an infant.*—Now, surely, if in primitive days it had been the rule to baptize the infants of believers with their parents, some plain instance of such a practice would have been recorded. But the absence of the narration of any such case proves that infants could not have been baptized at that period of Church history. The four baptized households were believing households, and this explains the reason of their baptism along with their heads. The baptism of households was unusual even in those days, because it was a rare thing for all the members of a household to be converted at the same time ; but in four cases it did take place, and in those four cases alone is it recorded that the household was baptized along with the householder. We affirm, then, that not a single instance of infant baptism can be produced from the New Testament.

"b. *No precepts are given either by Christ or His Apostles enjoining upon parents the baptism of their children.*—Now, the duties of Christian parents are not meagrely discussed in the New Testament, but are there fully exhibited. Surely, then, somewhere or other, we should have found the baptism of their infants presented to Christian parents as their solemn duty, had this been considered in those days a parental obligation. And would not parents have been reminded of the responsibilities incurred by them in consequence of having dedicated their children to God by

baptism? But where are such responsibilities thus enforced? Where is the fact of having had his children baptized presented to a Christian man as an additional reason why he should train up those children in the nurture and admonition of the Lord? Yet pious pædobaptist ministers are in the habit of appealing in this strain to the members of their Churches, and profess to regard such appeals as quite apostolical in their style. But the entire exclusion from the pages of the New Testament of all such methods of stirring up Christian parents to the discharge of their duties, proves that it was not the practice in apostolic times for believers to baptize their infants.

*"c. Nor are there any incidental allusions or passing references in the New Testament to the existence of such a ceremony as infant baptism.—*Even the ingenuity of the author of 'Horæ Paulinæ' would fail to discover any such allusion. The inspired canon contains repeated references to the baptism of believers and to the Supper of the Lord; but we cannot find in it the shadow of an allusion, however incidental or fugitive, to the ceremony of infant baptism. This proves that such a ceremony must have been unknown in those days.

*"d. The controversies with which the primitive Church was convulsed respecting the continuance of circumcision, demonstrate that the Apostles cannot have enjoined the observance of infant baptism as a substitute for infant circumcision.—*Had there existed in the apostolic Church the ordinance of infant baptism coming in the room of infant circumcision, no disputes with regard to the perpetuity of the latter could have arisen, but it must of necessity have died a natural death. But the perpetual strifes concerning the continuance or abandonment of circumcision, which rent the Church in apostolic times, proves that there was then no corresponding ordinance in practice.

"e. The silence of the Apostles at the famous Jerusalem Council, with regard to the substitution of infant baptism for infant circumcision, satisfactorily proves the same point. If ever there was a time when reference to infant baptism (supposing it to have existed) was absolutely necessary and unavoidable, it was at the Council just named. It must have been spoken of there, if it then possessed any species of entity, simply because it would have for ever silenced

the controversy. The dispute, indeed, could not have arisen, if it had been clearly understood that infant baptism had been given by inspired authority to supersede infant circumcision. But if by some misunderstanding such a controversy had arisen, it would have been immediately settled, by a proper explanation of the substantial oneness of baptism and circumcision, etc. How easy would it have been for Peter or James to have risen and said: 'Brethren, this debate is superfluous; circumcision is superseded by baptism; we have the former substantially in the latter, though the mode of the rite is altered;' and so forth. But the perfect silence maintained by the Apostles on this occasion concerning any such mode of settling the dispute, proves that no such mode existed; and that infant baptism, as a substitute for infant circumcision, was to them unknown.

"From these considerations, then, we imagine that our negative is proved, and that it is demonstrable, according to Dr. Whately's 'Argument from Negative Probabilities,' that infant baptism could not have been practised in the primitive Church and by apostolic authority."

A copy of the foregoing having been forwarded to the archbishop, the following very courteous reply was received:—

"Palace, Dublin, 30th October, 1849.

"REVEREND SIR,—The Archbishop of Dublin desires me to acknowledge the receipt of your note and the tract, and to remind you that the principle you refer to in the passage cited from the 'Rhetoric,' applies (as you will see on looking at it again) to cases in which there is *'the same degree of probability'* that each one of the Apostles' epistles should have mentioned, or should have omitted, so and so.

"If, therefore, it be granted that (supposing infant baptism to be right) there is an equal likelihood that the sanction of it would have been distinctly expressed by the sacred writer, as that it would not,—then their silence would throw the burden of proof on the defenders of it. But to assume that there is this equal likelihood without proof, is, in fact, to beg the whole question, for it is the very thing the advocates of infant baptism never admit.

"The silence of the sacred writers on the subject (which is what the tract labours to establish) is, at least, so far as any express directions on the subject are concerned, admitted on all hands.

"The point, however, and the only point, to be proved (not taken for granted, as the tract does) is, that it is likely the sacred writers, or some of them, would have alluded to the practice if it existed, or would have enjoined it if they thought it right.

"In order to decide this point, it is necessary to consider on which side the PRESUMPTION lies, and on which THE BURDEN OF PROOF. These are treated of in the 'Rhetoric' (part i. chap. iii. sec. 2), where it is observed that the presumption is on the side of precedents—of leaving things as they are; and that the burden of proof lies on him who would seek to introduce an innovation.

"Now the Apostles and those guided by them evidently regarded baptism as the sign of the introduction into the Christian Church, which they considered as the successor of the Jewish,—the congregation (*ecclesia*) of God's people of old. The question, who were to be admitted members of that Church, they would of course decide (where express directions were not given) by reference to the Jewish Church.

"If they found adults only to be members of that, they would naturally (unless the contrary were enjoined) allow adults only to be members of the Christian Church; if infants also might be members of the former, then (unless the contrary were enjoined) they would admit infants also to be members of the latter.

"As for the Judaizers—those who did not follow the guidance of the Apostles, but regarded Christianity only as a sect of Judaism, and consequently thought adherence to the Mosaic law obligatory on Christians—they, of course, would require all Gentiles who might join the Christian Church to be proselytes to Judaism. And it is well known that Gentile proselytes were always baptized and circumcised on their admission into the Jewish community. When, therefore, the question in Acts xv. was under discussion, all must have turned solely on the necessity of circumcision. The Gentile converts having been already baptized, if it were necessary that they should be made Jewish proselytes,

were to be circumcised ; if not, not : so that any discussion concerning baptism (whatever may have been the practice relative to that) would have been quite irrelevant.

"I have the honour to be,

"Reverend Sir,

"Your faithful humble servant,

"J. WEST."

To this very candid letter the following was the rejoinder :—

"Longwood, near Huddersfield,

"1st December, 1849.

"MY LORD,—I duly received the kind note with which, by your request, the Rev. J. West has favoured me.

"The position taken in the letter of the Rev. J. West appears to be this : that so far at least as express directions on the subject of Infant Baptism are concerned, *it is admitted on all hands that the New Testament is silent* ; but there is a presumption that infants were admitted into the Christian Church in apostolic times, inasmuch as there then existed the precedent of infant admission into the Jewish community ; which precedent we must suppose to have had weight with the Apostles, unless we can produce express words of theirs to the contrary.

"Now permit me, my lord, to observe,—

"*a.* That there is a most remarkable discrepancy between the precedent and the rite for which you plead, since the former was only administered to male children, whereas the latter is administered to children of both sexes. If the precedent proves anything on the question at issue, it proves that 'in Christ Jesus there are male and female,' and that the former should receive baptism while the latter should not.

"*b.* *We are informed, in general, that the ceremonial laws of the Old Testament dispensation are repealed*, and that entirely new laws upon all such points are given to Christians. This general affirmation is made repeatedly by the Apostles. And it is hence clear, that in all matters relating to rites and ceremonies Christians must be guided solely by the New Testament. Ceremonial precedents taken from the dispensation which God Himself declares to have been superseded by a new and better state of things, cannot

avail in the settlement of any dispute with regard to the laws of Christ's kingdom. And this view of the question appears clearly to throw the burden of proof upon the advocates of infant baptism. We have the general statement of the repeal of all the ceremonial laws of the Old Testament. Pædobaptists are bound to prove that the rite of infant membership is excepted from this universal rule.

"c. If any analogical argument from the circumcision of infants can be admitted, it would seem to be the following: as all infants born Jews were, by virtue of that birth, entitled to circumcision, etc., so all men born from above by the regenerating power of the Spirit, are admissible to baptism and the privileges of full membership with the Church of Christ. But I confess that the fact that male children only were circumcised, somewhat spoils even this argument.

"d. It appears to us, my lord, that the arguments used to prove the right of infants to baptism, if they have any weight at all, as legitimately prove their right to partake of the Lord's Supper and all the other privileges of church membership. If it be so, that infants are entitled to admission into the Christian *ecclesia*, they should be admitted to all its privileges; but if they are manifestly incompetent to enjoy these privileges, they are as clearly ineligible to the right which admits into this regenerated community.

"e. We contend that the New Testament contains sufficiently clear evidence that infants are unfit subjects for admission into the Churches of Christ on earth. The very nature of the kingdom which the Redeemer came to set up in the world, and the qualifications required in order to enrolment among its subjects, prove *PER SE* the ineligibility of infants to admission within its pale. The canon law of that kingdom is: 'In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature.' Thus infants are as much excluded from all right to baptism as they would have been if a law had expressly said infants may not be baptized.

"f. I am sorry to be obliged to differ from your lordship as to a matter of fact; but in my view there is convincing evidence that Jewish proselyte baptism (which is incidentally referred to in the letter of the Rev. J. West) was unknown until about four hundred years after Christ. This has been

proved by the greatest of all Rabbinical scholars, Dr. Gill, in his treatise on the subject, and has been frankly admitted by Drs. Owen and Jennings. Dr. Gill's treatise has never been answered, and yet learned men on the other side of the question are in the habit of speaking and writing as if no such treatise existed.

"g. Although when the question in Acts xv. was under discussion, all must have turned solely on the necessity of circumcision, yet in settling that point some reference must have been made to baptism, if pædobaptist views of the latter ordinance be correct. If baptism and circumcision be substantially the same ordinance, this fact must have been stated, as it would have conclusively shown the absurdity of circumcising these Gentile converts who had already substantially received circumcision in baptism.

"From all that has been advanced, we conclude that *the admitted silence of the New Testament* proves all that we are concerned to demonstrate in this debate. If it be '*admitted on all hands*' that the New Testament does not contain any distinct allusion to the existence of such a rite as infant baptism, nor any precept enjoining its observance, our case is made out; because all ceremonial precedents deduced from an economy which the New Testament declares abrogated, are, by that declaration, rendered destitute of all force.

"But I will not longer trespass upon your lordship's attention, but will conclude by assuring you once more of the high veneration which I entertain both for your character and talents, and by invoking on your behalf the continued and abundant blessing of the Father of mercies; while

"I have the honour to subscribe myself once more,

"My lord,

"Your humble servant,

"JOHN STOCK."

We close this section by quoting the following honest admission made by Professor Jowett, M.A., in "Essays and Reviews":—"Infant Baptism has sufficient grounds: the weakness is the attempt to derive it from Scripture!!" (p. 361).

The great and impartial pædobaptist, Neander, makes a similar confession. "Baptism was at first administered

only to adults, as men were accustomed to conceive of baptism and faith as strictly connected. There does not appear to be any reason for deriving infant baptism from an apostolical institution, and the recognition of it which followed somewhat later, as an apostolical tradition, serves to confirm this hypothesis." ("Ecc. Hist.," vol. I. p. 430. Bohn.)

The reader's attention is also especially invited to the following tract by the author, entitled, "Facts from the Lives of the Early Fathers, proving that infant baptism cannot have been of apostolical institution;" and published by the Baptist Tract Society (No. 431), price one half-penny. The facts there adduced should for ever settle this controversy.

IV. CHURCHES ARE TO ADMINISTER BAPTISM AFTER THE APOSTOLICAL MODE, BY IMMERSION.

The writer confesses to being thoroughly wearied with the endless disputes which have taken place respecting the meaning of the Greek word βαπτίζω. When men will write books entitled, "*Dipping, not Baptizing*," one can scarcely think they are in earnest. The only question at issue among learned men is, whether dipping *alone* is baptizing. All admit that dipping is baptizing; but some learned pædobaptists think that, in some instances, the ordinance may have been administered in some other mode, though what that other mode was is undetermined.

So far as the external act is concerned, baptism is the immersion of the candidate by the administrator. We shall here give simply the outline of the evidence of this assertion. We refer the reader to the following points:—

1. *The meaning of the term baptizo.*—*Bapto*, the root of *baptizo*, signifies to immerse, and to dye. The former is the primary, the latter the derived signification. *Bapto* is, however, not applied to the ordinance of Christian baptism. *Baptizo*, the derivative of *bapto*, never received the secondary sense, to dye. Its radical signification is to immerse, or plunge, or overwhelm in any penetrable substance; or, figuratively, to immerse in words, in iniquity, in wine, in debt, in trouble, in blood, etc. Let any one turn to his Liddell and Scott, the great Greek lexicon of the day, for a confirmation of the truth of this assertion. Let the verdict of a Porson also be received as evidence. That very candid

controversialist, Dr. Halley, strongly contends for *overwhelm with*, as the classical sense of the term *baptizo*. He prefers this rendering to *immerse in*. We submit, however, that this concession settles the question. For, obviously, the natural and convenient method of overwhelming a person baptized in water is, to immerse him in the water, and not to pour a cataract over him. Does Dr. Halley overwhelm those whom he baptizes? If he will consent to do that, he will immerse them. For, clearly, if you wish to overwhelm a man with a river, such as the Jordan, you would immerse him in it, and not pour the river over him. We will concede to Dr. Halley that he baptizes when he overwhelms. His definition of βαπτίζω is "to make one thing to be in another by dipping, by immersing, by burying, by covering, by superfusion, or by whatever mode effected, provided it be in immediate contact" ("Lectures on the Sacraments," p. 347). But does he make the converts whom he baptizes "be in" the water? Is not the natural mode of making a person (not a part of him, be it observed, for the man is baptized, not a part of him) to be in the water, that of immersing him in the water?

Dr. Halley admits that "the Greek preposition ἐν, with the name of a river, must be rendered *in*. John was baptizing (I must repudiate the version, with the Jordan, or with its water) in the Jordan, either within the channel, standing at the edge, as Dr. Carson thinks, p. 131, or in the stream, as I, being a better baptist, believe" (page 416 note). Thus, according to the doctor, where we meet with the verb *baptizo*, construed with the preposition *en*, and the name of a river, the rendering must be *to immerse in*. Hence it inevitably follows that all whom John baptized in Jordan were immersed.

Again, our candid and learned friend admits that "*baptizo*, construed with the preposition εἰς, is *to immerse into*" (p. 414). Of course the admission was inevitable, for to translate the phrase in any other way would be absurd. But what follows from this? Why, that Jesus Christ, our great pattern, who left us an example that we should tread in His steps, and who at His baptism said, "thus (οὕτω) it becometh us to fulfil all righteousness" (Matt. iii. 15), was immersed. For Mark, in describing our Lord's baptism, uses this very preposition, ἐβαπτίσθη εἰς

τὸν Ἰορδάνην (i. 9). Dr. Halley admits that Jesus Christ was immersed, but he puts the admission (will he allow us to say) rather ungraciously, in a foot-note in small type, instead of giving it that prominence which so important a fact demanded. In the doctor's book it looks like an afterthought, as it ought to have prevented the writing of a great deal which we find in the body of the work. In the chapter itself we have this remarkable sentence: "Let it be observed that, in the New Testament, *we have not the phrase to baptize into water*, to baptize into the Holy Ghost; we have not the preposition *eis*, which might determine the sense, but to baptize with water, to baptize with the Holy Ghost; these being construed as the instruments with which the baptism was performed, not the substances into which the persons were baptized" (p. 415).

Surely Dr. Halley, when he wrote this passage, must have overlooked the fact that, in the most important baptism of all, that of the Messiah Himself, we do find this very formula, and are expressly told that Jesus was baptized into the Jordan, which is of course equivalent to into the water of the Jordan.

Dr. Halley's note reads thus:

"I have no wish to deny that, in the instance of our Lord, John baptized into the Jordan. In some instances, and in this, immersion might have been the most convenient mode!" (Note, p. 416.)

This admission ought to settle the controversy. If Jesus was immersed, and in submitting to that rite, said, "thus it becometh us to fulfil all righteousness," it must be unbecoming in us to deviate from a mode thus solemnly sanctioned by such an authority.

The only passages in the New Testament which present any difficulty are Luke xi. 38: "And when the Pharisee saw it, he marvelled that He (Christ) had not first immersed Himself (*ἑβαπτίσθη*) before dinner."

But washings of the whole body in water were notoriously frequent with the Pharisees, and this member of that sect wondered that so holy a person as Jesus was reputed to be, did not first perform this ablution before sitting down to dinner, coming as He did from mixing with a promiscuous multitude, among whom there might have

been many unclean people. The house of every Pharisee of position was furnished with convenience for attending to the cleansing bath.

The other passage is Mark vii. 4: "And when they come from the market, except they immerse themselves they eat not. And many other things there be which they have received to hold, as the immersion of cups, and pots, brassen vessels, and of beds, κλινῶν." The following passage from Josephus illustrates one of the allusions in this verse. It is contained in his account of the usages of the Essenes.

"At the fifth hour of the day they assemble with linen cloths thrown over them, and bathe their bodies in cold water, which being done, they retreat to their cells. Thence they proceed into a dining-room, which they deem almost as holy as the temple" ("Bell. Jud.," l. 2, c. 8, s. 5). He says of another sect of Essenes, differing from the former in their sentiments concerning marriage:—"Among these, the women go into the baths with their garments on, as do the men" (s. 13). The Pharisees appear to have always used the bath after mixing with any promiscuous assembly, lest they should have unwittingly contracted defilement. They practised, too, the frequent cleansing of their cooking utensils, and drinking and eating vessels, by immersion. As to the *klinai*, whether we understand them of couches at which they took their meals, or of beds on which they lay, there is no difficulty. The Mishnaic treatises give full directions for the immersion of both in case of their defilement. Dr. Gill's quotations in his comment upon this verse have now been many years before the world, and have never been disposed of. We give three as a sample.

"A pillow, or a bolster of skin, when a man lifts up the ends, or mouths of them, out of the waters, the water which is within them will be drawn: what shall he do? He must dip them, and lift them up by their fringes" (Mishna Mikvaot. c. 7, s. 6, 7).

"A bed, מטה, that is wholly defiled, if he dips it part by part, it is pure" (Mishna Celim, c. 18, s. 5, 6, and c. 24, s. 8. Maimon, *ib.* c. 27, s. 7). "If he dips the bed in it (the pool of water), although its feet are plunged into the thick clay (at the bottom of the pool), it is clean" (Mishna Mikvaot. c. 7, s. 7). Surely, in the face of the abundant testimony which Dr. Gill gives, no one will

affirm that there is anything unreasonable in the supposition that these klinai were immersed in order to their cleansing!

The *ecclesiastical* use of the term is in harmony with our views. The passage from Nicephorus, which Dr. Halley quotes from Dr. Beecher (Lectures, p. 422), to prove that the clinical περιχύσις, or circumfusion, used in the case of Novatus and others, was the *synonym* of baptism, proves just the opposite; for Nicephorus adds, after describing this circumfusion, "*If it is fit to call such a thing a baptism!*" We find, however, that the doctor candidly corrects this error in the last note at the conclusion of his volume, and admits that the passage does not support either Dr. Beecher or himself (p. 620). For ages baptism was administered solely by immersion, and clinical circumfusion was only allowed in cases of approaching death, when the deadly heresy of baptismal regeneration had crept into the Church.

"Cyprian calls perfusion *the ecclesiastical baptism*, as distinguished from baptism in the proper sense of the term. The persons perfused in their beds on account of sickness were not supposed to be properly baptized; but they received the ecclesiastical baptism—that is, what the Church in such cases admitted as a valid substitute for baptism. It is called a baptism, because it served the same purpose" (Carson on Baptism, p. 489). "The canon was, that they who were baptized (circumfused) in their beds, if they recovered again, should afterwards go to the bishop, that he might supply what was wanting in that baptism" (Vales).

Eusebius thus describes the pouring round of Novatian: "And being supposed to be at the point of death, in the very bed on which he lay, having been poured around, he received baptism (περιχυθεὶς ἔλαβεν), if indeed it is lawful to say that such a one as he did receive baptism (ἐιληφέναι)." It is observable that in this passage the word baptism does not occur at all in the Greek text of Eusebius. Of course there is an ellipse of the word, or rather of its ecclesiastical substitute. The ordination of Novatus was afterwards objected to by his rival Cornelius. "Because it was not lawful for one who had been poured around (περιχυθέντα) upon a bed in sickness, as he (Novatus) had been, to be admitted to any clerical order" (Euseb. "His.

Ecc.," Oxford ed. 1845, pp. 216, 217). The care taken to wet the patient all over proves that the ecclesiastical perikusis was a superstitious substitute for the required immersion.

Neander's testimony is very clear: "The usual form of submersion at baptism, practised by the Jewish Christians, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol—the immersion of the whole man, in the spirit of a new life." ("History of the Planting and Training of the Christian Church by the Apostles," vol. i. p. 187). Mosheim says the sacrament of baptism was administered in the first century "by immersion of the whole body in the baptismal font." ("Hist. Cent." I. ch. 4, sect. 8.) Speaking of the second century, he says the candidates "were immersed under water." ("Hist. Cent." II. ch. 5, sect. 13.)

Of the *classical* use of the term the following examples may be given. It is applied by Polybius, vol. iii. p. 311, to soldiers passing through water, baptized, or immersed up to the breast, the limitation of the immersion being indicated by *up to the breast*." Strabo uses it in the following passage: "Alexander's soldiers marched a whole day through the tide, between the mountain Climax and the sea, baptized or immersed up to the middle," lib. xiv. p. 982. Diodorus Siculus, describing an overflowing of water, says: "Many of the land animals, baptized or immersed in the river, perish." The sinner is represented by Porphyry (p. 282) as baptized or immersed up to his head in Styx, a celebrated river in hell. Heraclides Ponticus applies the word to the plunging of red-hot iron in water for the purpose of cooling it. Plutarch uses it to describe an immersion in the sea. Hippocrates uses it in the following passages: "Baptize or dip it (the blister) again in breast-milk and Egyptian ointment" (p. 254). "She breathed as persons breathe after being baptized or immersed" (p. 340). Polybius describes by it the sinking of ships (ii. 51-6). It is applied figuratively in the classics to an immersion in wine, in debt, and in questions; just as we use the corresponding word in our language. Thus we speak of men as immersed in care, or trouble, or debt, or thought, or love, or joy, etc., etc.

Such applications of the word, however, do not interfere with its primary and natural signification when used in its literal sense, as descriptive of the mode of a particular action.

Had the inspired penmen intended to convey the idea of immersion, they could not have used a more forcible or appropriate word than βαπτίζω. Had they meant to describe a pouring, why did they not use χέω and its derivatives? If a sprinkling, why not ἐπαρρίζω and its derivatives? If a purification, irrespective of any mode at all, why not καθαρίζω?

In cases where we have the three acts of pouring, dipping, and sprinkling distinguished from each other, we find the word selected to describe dipping is either βάπτω or βαπτίζω. Consult the Septuagint version of Lev. xiv. 15, 16, for an illustration. Here the three acts of pouring, dipping, and sprinkling have to be accurately distinguished from each other, and the word selected to express dipping is *bapto*.

The fact that no particular part of the body is mentioned as being baptized, but *the whole person*, proves that baptism was an immersion. Pædobaptists generally sprinkle on the face. But why do they sprinkle that particular part of the person? Is any part mentioned in Holy Scripture as specially appointed to be baptized? Under the law, when any particular part of the body had to be sprinkled upon, or touched in any way, it was specially mentioned. (See Lev. xiv. 14 and 17; Exod. xxix. 20; and Lev. viii. 23.) But baptism being the immersion of the whole person, it is easy to say why no particular part of the body is mentioned as being the special object of the action. Assuredly, however, if God had meant any particular part of the convert to be acted upon, He would have mentioned it.

We must add that the Greeks have ever understood, and still understand, the word in the sense which we ascribe to it. The literature, both ecclesiastical and secular, of Greece proves the truth of our affirmation. Thus, a certain religious monk, a genuine son of the Eastern Church, says (1757): "The word baptism will not express any other thing besides dipping" (p. 49). Anthimus Comnenus, the late bishop of the Cyclades, and a member of the Holy Synod of Greece, says: "The word *baptizo* is really and truly interpreted a

dipping, and that dipping, in fact, is a most complete one." Surely such men must be the best judges in this debate!

It only remains that we should draw attention to the duty which devolves on every Church of Christ to maintain the ordinances of the Lord as He and His inspired Apostles have delivered them to us. The reader may consult the following passages as illustrations: 2 Thess. iii. 4, 6, 14, 15; 2 Thess. ii. 15; 1 Cor. xi. 1, 2. In these verses the Churches are commanded to stand fast, and hold the traditions which they have been apostolically taught. Churches which do this are highly commended; and solemn commands are given to withdraw from every brother who refuses to do so.

V. CHURCHES ARE TO MAINTAIN THE WEEKLY BREAKING OF BREAD, COMMONLY CALLED THE LORD'S SUPPER.—The permanence of this sacred rite appears from the command of our Lord, "This do in remembrance of Me" (Luke xxii. 19), which, when uttered, must have had a prospective reference. The command is twice repeated in the fuller account given in 1 Cor. xi. 24, 25.

The institution is to stand until the coming of Christ. "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come" (1 Cor. xi. 26).

The elements to be used are bread and wine, both of which are to be received by each communicant. In addressing the Church at Corinth Paul speaks to all the members as receiving both elements. Thus, "as often as ye eat this bread, and drink this cup," etc.; "whoso shall eat this bread, and drink this cup of the Lord unworthily," etc.; "let a man examine himself, and so let him eat of that bread and drink of that cup" (1 Cor. xi. 26-28). The Church at Corinth had much abused this privilege, yet the Apostle says not a word in either of his epistles to them about taking the cup from "the laity."

The object of the ordinance is to show forth the Lord's death until He come. It is intended to be a standing memorial of His holy sacrifice, by which our faith shall be confirmed and our love awakened. It is eminently adapted to the constitution of our minds, inasmuch as, while it appeals to our senses, it is in its original institution so severely simple as to leave full scope for the highest spiritu-

ality in its observance. It assists faith, but does not overwhelm it by a scenic pageant.

The signs are unchanged by the use of them at this feast. The bread is still bread, and the wine still wine. The body and blood of our Lord are only received by faith. The words, "This is My body" (1 Cor. xi. 24), must be understood as we do the assertion, "This cup is the New Testament" (1 Cor. xi. 25). Now, as we know that the cup is not a testament or covenant, nor transmuted into one, but only the outward sign of that blood which sealed the covenant, so we know that the bread is not the body of Christ, but its visible symbol. If the bread is transubstantiated into human flesh and blood, then the cup is transubstantiated into something which is not a substance at all—namely, a covenant!

This ordinance should be observed on every Lord's day, or first day of the week. This was evidently the primitive practice. The breaking of bread was a regular part of the worship of the Lord's day. "On the first day of the week, when the disciples came together to break bread, Paul preached unto them" (Acts xx. 7). In the apostolical Churches the Lord's Supper was a weekly festival, like the Lord's day itself. (See also Acts ii. 42.)

At this weekly celebration a collection was made, principally for the poor saints, as appears from 1 Cor. xvi. 1, 2. Paul had ordered this to be done in the Churches of Galatia, and he enjoins it upon the Church at Corinth.

The breaking of bread, or Lord's Supper, was emphatically *a Church ordinance*, and was never administered except when the Church, as such, came together for the purpose. "The disciples came together to break bread" (Acts xx. 7). "We are all partakers of that one bread" (1 Cor. x. 17). "The cup of blessing which we bless, is it not the joint participation (*κοινωνία*) of the blood of Christ? The bread which we break, is it not the joint participation of the body of Christ?" (1 Cor. x. 16). "When ye come together, therefore, into one place, this is not to eat the Lord's Supper; for in eating, every one taketh before another his own supper, and one is hungry and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not?" (1 Cor. xi. 20-22). The Corinthians had destroyed the essential idea of the Lord's

Supper, which is that of a united participation by the whole Church of one common feast, so that though they did come together into one place, as commanded by their Lord, they did not partake of one supper.

From these observations we learn that it is unscriptural to break bread to individual Christians in the sick chamber, besides being fraught with great peril of producing a superstitious reliance upon a mere ceremony. As the Lord's Supper was confined to members of Churches, and as baptism was necessary to membership, baptism must in all cases have preceded the enjoyment of a seat at the supper of the Lord. And what right have we to depart from this order? (See Matt. xxviii. 19, 20; Mark xvi. 15, 16; and compare with Acts ii. 41, 42, as together expounding Rom. xv. 7; Rom. xiv. 1, 2, 3.) Baptism certainly was not a doubtful disputation when the Epistle to the Romans was written, nor is it really so now. Paul's observations in Rom. xiv. apply to things indifferent, and about which Christ has not legislated. But our Lord *has* legislated touching baptism, and henceforth it becomes no longer a thing indifferent. This is all that we are concerned to know touching the duty of the Church as to the requirement of baptism antecedently to membership.

From all that has been advanced it appears that baptism should precede church membership and all its privileges. Those open communion brethren who admit to the table but not to membership, are of all of us the most inconsistent. Clearly it is illogical to admit to one of the highest privileges of church membership and yet deny technical membership itself. Those who are scripturally entitled to the one are as fully entitled to the other. Were we driven from our present position, we must embrace the principle of open membership. There is no logical resting-place between the two extremes.

VI. CHURCHES ARE REQUIRED FAITHFULLY TO ENFORCE THE DISCIPLINE, STRICTLY SO CALLED, OF THE NEW TESTAMENT.

1. In general, each Church must assert its distinctness from the world *by maintaining, as far as practicable, the purity of its communion*. The parable of the tares and the wheat, which is commonly quoted by the advocates of State establishments against the view taken in this section, proves

nothing to the point, inasmuch as the field in which both the tares and the wheat are to grow together until the harvest is by Christ Himself explained to be the world. "The field is the world" etc. (Matt. xiii. 38). This parable rebukes all persecution by the civil government; all burning, hanging, drowning, or imprisoning for life, of heretics. The wholesale murders of the Inquisition, and the other milder atrocities of the State church crusade against freedom of thought, are here eternally reprobated! But all this has nothing to do with the constitution of the Churches, into which "the good seed, the children of the Kingdom," are to be gathered. The Churches are "to purge out the old leaven, that they may be a new lump" (1 Cor. v. 7). They are "to withdraw themselves from every brother who walketh disorderly, and not after apostolically received tradition" (2 Thess. iii. 6). "They are to deliver the hardened delinquent to Satan" (= excommunicate him), "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5). "They are to put away from among themselves the wicked person" (13 v.). "They are to reject the contumacious heretic" (Tit. iii. 10, 11). Those who cause divisions and offences contrary to the doctrine which we have learned of our Lord and His Apostles, they are to mark and avoid (Rom. xvi. 17). All "damnable heresies" (2 Pet. ii. 1, 2) are to be removed. The Churches at Pergamos (Rev. ii. 14-16) and Thyatira (20 v.) are reproved for permitting the dissemination of corrupt doctrine in their midst, which proves that it was their duty to remove it, and that they had full power to do so.

2. *The punishment of the offender should be proportioned to his offence.*—In some cases, instead of the extreme sentence of excommunication, a public rebuke administered before the whole Church was substituted. "Them that sin rebuke before all, that others also may fear" (1 Tim. v. 20). "Of some have compassion, making a difference; and others save with terror, pulling them out of the fire; hating even the garment spotted by the flesh" (Jude 22, 23).

But where the offence is flagrant, and the offender impenitent, excommunication from the Church must be inflicted. The Churches are "to note such a man, and to have no company with him" (2 Thess. iii. 14, 15). They

are "to purge him" out "from their communion," "to keep no company with him; no, not even to eat (the Lord's Supper) with him;" "to judge him," and "to put him away from among themselves" (1 Cor. v. 7-13). The man who refuses to hear the Church, in the enforcement of a scriptural discipline, is to be unto it as a heathen man and a publican (Matt. xviii. 17) = as one excommunicated. He is to be "delivered unto Satan" (1 Cor. v. 5).

3. Suspension from membership, *except while the case of the offender is undergoing investigation*, is manifestly unscriptural.—The man who is not in a fit state of mind to come to the Lord's Supper is not fit to be retained as a member. Let him be withdrawn from, and restored when penitent. Suspension from Church membership as a punishment is both unscriptural and unreasonable.

4. Offenders should be *admonished before exclusion* (Tit. iii. 10), unless the crime be one of a very heinous character, demanding immediate action, and so patent as to be a matter of unquestionable notoriety.

5. *But exclusion should be regarded by the Church as only a means of grace to the offender*.—All discipline, while ascertaining the purity of the Church, should aim at the transgressor's good. It should be, not simply punitive, but reformatory. We fear our Churches allow their excluded members to "wander upon the dark mountains of separation" (Cant. ii. 17) without any effort to reclaim them to the fold from which they have been necessarily driven. "Yet," says the Apostle, "count him not as an enemy, but admonish him as a brother" (2 Thess. iii. 15). The excommunicated man is to be delivered unto Satan, only "for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (1 Cor. v. 5).

As soon as the discipline of the Church has done its work in reclaiming the offender, he should be restored to all the privileges of Church membership. "Sufficient to such a man is this punishment which was inflicted by the many. So that contrariwise ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with over much sorrow. Wherefore, I beseech you, that ye would confirm your love toward him" (2 Cor. ii. 6-8). Such a man is to be restored (Gal. vi. 1).

6. *Offences committed by one member of the Church against*

another ought to be settled privately, and without being brought under the cognisance of the Church, unless, indeed, the offence be a flagrant breach of morality, by which the cause of Christ is publicly scandalized.

In cases of differences between members of Churches, the Lord has made it the duty of both the offender and the offended to move in seeking a settlement and a reconciliation. This is too frequently overlooked. The giver of the offence often shelters himself behind Matt. xviii. 15-17, and says: "If brother Jones has anything against me, let him come and tell me about it, as Christ commands him to do:" forgetting Matt. v. 23, 24, which bids the man who has given the offence to go and be reconciled to his brother. Christ does not say which of the two is to move first. It is the duty of both to move first. If the affair cannot be settled without the help of others, Matt. xviii. 15-17 tells us the steps which ought to be taken, and by those divine counsels let our members scrupulously abide.

7. It only remains that we should add, that *all the members of a Church should take part in the administration of its discipline*.—Too often it happens that, when any painful duty has to be attended to by a Church, most of the members play the coward, and absent themselves from the meeting, leaving the poor pastor and deacons to fight the battle of truth and righteousness single-handed. Church members should be willing to attend to painful duties as well as to pleasant ones. They have no more right to shirk the former than the latter. The whole Church should take part in the admission of members (Rom. xiv. 1; xv. 7); in their dismission to other Churches (Acts xviii. 27); in their exclusion when they apostatize (2 Cor. ii. 6; 1 Cor. v. 4, 5; 2 Thess. iii. 6); and in their restoration when penitent (2 Cor. ii. 7-11). To attend to these matters in the apostolical Churches, the whole of the members were gathered together in one place (1 Cor. v. 3-5; 2 Cor. ii. 6), and the action taken was considered to be that of the entire body.

CHAPTER VI.

THE DUTIES OF CHURCH MEMBERS.

WE shall close by a few words on the obligations which arise out of union to a particular Church of Christ.

Let it be borne in mind at the outset, that union to a Church of Christ does not involve a release from our political duties, nor an abdication of our political rights. We are still citizens, and must not refuse our quota of holy influence in the management of the affairs of the country to which we belong, and of the world at large. Christ did not pray that we might be taken out of the world, but that we might be kept from the evil that is in the world. Every member of a Christian Church should be the sworn foe of all tyranny and oppression, and should feel it to be a part of his mission to use all the political influence that he possesses for the reform of every abuse in the government under which he lives. He owes this as a duty not merely to himself, but to his neighbour. Our Christianity teaches us to "love our neighbour as ourselves," and to "do unto others as we would that they should do unto us:" and these are the principles which we should desire to see embodied in the laws of our country. Far distant be the day when a maudlin sentimentalism shall induce the professed followers of Jesus to leave the management of our national affairs exclusively in the hands of the enemies of vital godliness! A dark epoch would it be for England, and for the world, that should witness such a defalcation. If *one* Christian professor may refuse to "meddle with politics," why may not *all* do so?

I. FELLOWSHIP WITH A CHRISTIAN CHURCH IS INTENDED TO PROMOTE PERSONAL GROWTH IN ALL THE VIRTUES OF REAL GODLINESS.

We join a community of saints that we may "grow in grace, and in the knowledge of Christ Jesus." Believers are planted in the house of the Lord, that they may flourish in the courts of our God, and may still bring forth in old age (Psa. xcii. 13-15). Church membership was intended to aid us in fighting the good fight of faith, to develop and strengthen every holy principle in our hearts, and to lessen the injurious power of our necessary contact with a wicked

world. In the Church the social instincts of the convert were to find healthful development, and were thus to become means of grace. Having been made a "partaker of the divine nature" by faith in "the exceeding great and precious promises" of the gospel, the disciple was to join a Christian Church, that he might "give all diligence to add to his faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; that he might be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ" (2 Pet. i. 4-11). When a man joins a society of believers he is not to fold his arms, and expect that church membership, by a mere *opus operatum*, will make him a better Christian. He can only derive profit from his new relation, as he intelligently, assiduously, and devoutly avails himself of its privileges, and fulfils its obligations. Fellowship with the purest Church on earth can do us no good, except as we "exercise ourselves unto godliness." Many congregational members find fault with their pastor and fellow communicants because they derive so little benefit from their church relation, who have in reality no one to blame but themselves. No man is sanctified by the simple *ipso facto* of union to a Church, however scriptural its constitution.

Union to a Christian Church does not destroy our obligation as *individual believers*. This must never be forgotten. We carry all our personal responsibilities with us into the Church. We must not lose ourselves in a crowd. We cannot do our religious work by proxy. Neither pastor, deacons, nor fellow members can take our place in the Lord's vineyard. By conversion we become Christians; by baptism we become professed disciples; and by joining some particular Church we simply select that Church as our religious home. Our relation to the whole brotherhood of the faithful is not destroyed by our union to one congregation of saints. Denominational zeal should never take the place of universal Christian charity; our prayer should still be, "Grace be with all them that love our Lord Jesus Christ in sincerity" (Ephes. vi. 24).

II. CHURCH MEMBERS OWE DUTIES TO EACH OTHER.

The design of church membership is the mutual benefit

of all who enjoy it. Each should minister to the general good. He is to cast his intelligence, his gifts, and his piety into the common treasury, that his fellow disciples may enjoy the full benefit of every "good thing" that there is in him. Churches are founded upon the law of association; and as all the members sustain a sublime relation to each other, out of this relation arise corresponding obligations. We shall briefly enumerate some of the duties which mutually devolve upon them.

1. *Christian love*.—Our fellow members may be said to represent to us in their persons the whole family of God. If we love not our brethren whom we have seen, how can we truly love those whom we have not seen? Those who content themselves with mere sentimental talk about the union of all true believers, while exhibiting a spirit of strife and bitterness in the Church with which they stand in immediate connection, are clearly convicted of terrible inconsistency. They are like a man who prates of universal philanthropy, but who in his own family plays the tyrant. The rule of love should be the measure of resemblance to Jesus. The more of our Master's image we see in each other, the more should we love each other. The evidence of union to the Saviour, furnished by assimilation to His image, and not mere worldly wealth or rank, should determine the amount of our love for our brethren. (See Jas. ii. 1-9; 1 John iii. 14; John xv. 13-17; xiii. 34, 35.)

2. *Tender sympathy*.—Such sympathy as will lead us to "rejoice with them that do rejoice, and weep with them that weep" (Rom. xii. 15). Our love should not be of the sort described by James ii. 15, 16, or by 1 John iii. 17. Members of Christian Churches should "bear one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2). They should "comfort the feeble-minded, and support the weak" (1 Thess. v. 14). "If one member suffer, all the others should suffer with him; and if one member be honoured, all the members should rejoice with him" (1 Cor. xii. 26). In fact, every Church should be a holy sympathizing family, a representation, in miniature, of the spiritual sympathy existing between all the members of the mystical body of the Lord, as a whole. Would to God that there were more of this sympathy in our various Christian societies, and less of coldness, distrust, and strife!

3. *Mutual forbearance.*—When young converts come into a Church, with all the warmth of their first love upon them, they expect to find their fellow-members angels incarnate. They scarcely know themselves; no wonder that they regard the piety of their brethren with a sort of generous exaggeration. But, alas! daily experience proves that Church membership does not invest us with angelic perfection. Hence the necessity of mutual forbearance to the peace, comfort, and prosperity of the Churches. With all lowliness and meekness, with longsuffering, members of Churches must forbear one another in love (Ephes. iv. 2). They must, after the example of Jesus, forbear one another and forgive one another, if any man have a complaint against any (Col. iii. 13). No differences must be allowed to remain rankling in the heart (Lev. xix. 17), but all such causes of division must be settled forthwith. Both the offender and offended are to seek for reconciliation. (See Matt. v. 23, 24; xviii. 15; and p. 425.) Faults against our brethren are to be frankly confessed to them (Jas. v. 16), and the confession is to be received with cordiality and forgiveness. All strife for pre-eminence and rule is strictly forbidden (Mark ix. 33-37). In all matters about which our Lord has not legislated, leaving them as things indifferent, we are to exercise the utmost forbearance (Rom. xiv. 1-23). "Let not him that eateth despise him that eateth not; and let not him who eateth not judge him that eateth; for God hath received him" (3 v.). Members of Churches are strictly forbidden to go to law, before the unbelievers, with their brethren, about their personal differences (1 Cor. vi. 1-8). They are rather to set those to judge who are the least esteemed in the Churches (4 v.), or to take wrong and suffer themselves to be defrauded (7 v.). Christianity was meant to unite us, and anything like anger and strife is utterly repugnant to its genius. The unholy quarrels of the family of God should never be unbared before the eyes of a scoffing and unbelieving world.

4. *Special care for the poor.*—The New Testament abounds in exhortations "to remember the poor" (Gal. ii. 10). Their wants are to be relieved according to their necessities, and according to the ability of the Church to which they belong (1 Tim. v. 16; Rom. xii. 13). Moreover, Churches which are able to do so, should contribute to the

relief of the poor of other less wealthy communities, especially in any great emergency. This was a common practice in the apostolic Churches, and one which we fear is too much overlooked among us. (See Acts xi. 27-30; Rom. xv. 26; 1 Cor. xvi. 1-4; 2 Cor. viii. 1-24; and ix.) Do not these passages rebuke our unnecessary isolation as Churches?

Such contributions should be "according as the Lord hath prospered us" (1 Cor. xvi. 2); should be laid aside on each first day of the week, or Lord's-day (*idem*), and should be, as far as practicable, given without attracting observation (Matt. vi. 3, 4). The great law of Christian giving is contained in this inspired canon:—"Every man according as he hath purposed in his heart, so let him give, not grudgingly, nor of necessity, for the Lord loveth a cheerful giver" (2 Cor. ix. 7).

"Among the virtues which distinguished the rising Church in its infancy, that of charity to the poor and needy shone in the first rank and with the brightest lustre. The rich supplied the wants of their indigent brethren with such liberality and readiness, that, as St. Luke tells us, among the primitive disciples of Christ all things were in common (Acts ii. 44, 45; iv. 32-37). This expression has, however, been greatly abused, and has been made to signify a community of rights, goods, or possessions, than which interpretation nothing is more groundless, nothing more false. For, from a multitude of reasons, as well as from the express words of St. Peter (Acts v. 4), it is abundantly manifest that the community which is implied in mutual use, and mutual liberality, is the only thing meant in this passage." (Mosheim, Cent. I., chap. iv. sec. 5. See, too, a Dissertation by Mosheim on this subject, in vol. ii. of his "*Dissertationes ad Historiam Ecclesiasticam Pertinentes*.") We read of poor saints at Jerusalem after this, and find collections made for them by other and distant Churches (Rom. xv. 26; 1 Cor. xvi. 3). Our Lord says: "The poor we have always with us" (Matt. xxvi. 11).

5. *Hospitality*.—Great stress is laid upon this duty, and some very beautiful examples are given of its exhibition. (See Acts xxi. 16; Rom. xii. 13; Phil. 22; 1 Pet. iv. 9; 3 John 5-8, "and to strangers;" 1 Tim. iii. 2; Tit. i. 8.)

Surely a grace which is thus commended ought to be more generously practised among us than it is.

6. *Mutual oversight and admonition.*—Members of Churches ought to exercise a kindly and Christian watchfulness over each other. No one should say with Cain, "Am I my brother's keeper?" When we see a brother getting cold in religion, and becoming careless in his walk, we should gently but faithfully admonish him. Members should warn their disorderly brethren (1 Thess. v. 14). They should admonish one another (2 Thess. iii. 15); and exhort one another (Heb. iii. 13; x. 25); and consider one another to provoke unto love and to good works (Heb. x. 24). They should help to correct each other's errors in doctrine, as Aquila and Priscilla instructed their eloquent brother Apollos in the way of the Lord more perfectly (Acts xviii. 25-28). "They should comfort themselves together, and edify one another" (1 Thess. v. 11).

7. *A holy example.*—Every member owes to his fellow members the influences of a holy example. The honour and edification of the Church demand that all who belong to it should walk worthily of their profession. No member should "put a stumbling-block or an occasion to fall in his brother's way" (Rom. xiv. 13). When a professing Christian falls into sin he wounds his brethren, hinders their usefulness, and retards their progress in the divine life (1 Cor. viii. 12). Every avowed servant of Christ should have a scrupulous regard to the dignity, the purity, and the efficiency of the Church of God in all his conduct.

8. *Earnest prayer.*—The Church to which a believer belongs should have a special interest in his supplications. For the whole kingdom of the Lord every saint should intercede, but particularly for that portion of it with which he stands in closest fellowship. For its elders and deacons and all its members and institutions, he should be a special petitioner. If he prays not for his own spiritual kith and kin, how can he sincerely pray for the kingdom of the Saviour as a whole? In the closet, at the family altar, in the prayer meeting, and in the sanctuary, every member should wrestle with God for the prosperity of that people with whom his lot in the Church is cast. (See Acts i. 14; iv. 23, 24; xii. 12; xxi. 5; Jude 20.) "Pray for the peace of Jerusalem, they shall prosper that love thee" (Ps. cxiii. 6). We

should have better preachers, better deacons, better members, if in all our Churches each and every member made the prosperity of his spiritual Zion the subject of fervent, importunate, and believing prayer. The appeal of every pastor to all his flock is—Brethren, pray for us ! (1 Thess. v. 25 ; 2 Thess. iii. 1 ; Heb. xiii. 18.)

9. *Diligent co-operation.*—Church membership was instituted that the Lord's people might be workers together for their mutual edification, the conversion of the world, and the glory of Jesus. In each Church there are "gifts various," which should all be employed for one common end. Individual force, acting separately and disjointedly, can accomplish but little ; combination and organization are necessary to perfect the efficiency of personal vigour and courage. In the Churches, God's saints are gathered together in membership, that their concentrated energies may be brought to bear with all the more power upon the conversion of an ungodly world. The shock of the army of the faithful when rushing in assault upon the empire of darkness is all the more irresistible when, instead of being desultory, it is a combined movement. In this great struggle, however, each member must co-operate : combination must not destroy individuality, either of responsibility or action. When the Church was most one, the personal spiritual life was most strikingly developed. When "the disciples were all with one accord in Solomon's porch" (Acts v. 12), each seemed most to realize the vitality and vigour of his own religion, and "believers were the more added to the Lord, multitudes both of men and women" (14 v.). Every man whom God has, by His grace, gathered into His Church, has his own peculiar labour to fulfil in that Church, which no one else can accomplish for him. Let each one try to find out what his particular work is, and having ascertained it, by God's help do it. How many a pastor's heart is chilled by his own isolation in the midst of his flock ! He can get scarcely any one to work with him, but he can find plenty to grumble at his efforts to do good, as "new-fangled !" Members of our Churches, cheer your own chosen bishops by a frank, hearty, zealous, and untiring co-operation with them in their labours for Christ. They have quite enough to chill and discourage them in the world ; let not your apathy minister

to their depression. Work each, work all, and work all together!

III. CHURCH MEMBERS OWE DUTIES TO THE WORLD AROUND THEM.

As Christians individually, so Churches collectively, are to be "the salt of the earth" (Matt. v. 13) and "the light of the world" (14 v.). They sustain an important relation to the human race, the responsibilities of which they must not evade by a temporising policy, or a dread of persecution. They are to fear no one but their Lord (Matt. x. 28). The leading duties which they owe to the world are the following.

1. *A practical protest against its sins.*—Christian men are "to have no fellowship with the unfruitful works of darkness, but are rather to reprove them" (Ephes. v. 11). "With well doing they are to put to silence the ignorance of foolish men" (1 Pet. ii. 15). Every member of a Church of Christ should, in his daily life, present a solemn and weighty remonstrance against the sins of the times and the nation in which it is his lot to live. "He should walk honestly towards them that are without" (1 Thess. iv. 12). His light should so shine as to compel the world to glorify God in the day of visitation (Matt. v. 16; 1 Pet. ii. 12). The handwriting of the Holy Spirit should be so apparent in him as an epistle of Christ, as to be seen and read of all men (2 Cor. iii. 1-3). And thus should "wisdom be justified of all her children" (Matt. xi. 19). The condemnation of prevalent sins, which thunders from Sabbath to Sabbath from our pulpits, should be echoed and prolonged through the week, in the holy lives of the Saviour's followers.

2. *Separation from its spirit, maxims, and pleasures.*—The spirit that is in the world is from beneath (Ephes. ii. 2); the spirit that is in the true Church is from God (1 Cor. ii. 12). The spirit of the world is "earthly, sensual, and devilish" (Jas. iii. 15); it "loves pleasures more than God" (2 Tim. iii. 4), and self more than Christ (Rom. x. 3, 4).

But believers are to be of another spirit. They are to deny themselves (Matt. xvi. 24); to crucify the flesh with its affections and lusts (Gal. v. 24); and are "to look not (merely) at the things which are seen, but at the things which are not seen" (2 Cor. iv. 18). They are to be led by the

Spirit of God (Rom. viii. 14) to walk in the Spirit (Gal. v. 16), and to sow to the Spirit (Gal. vi. 8).

They are to be governed by a higher code of ethics than that furnished by the maxims current in the world. "Mind the main chance," and "take care of number one," are proverbs that reflect the spirit that is in the unrenewed; but every Church member should seek first the kingdom of God and His righteousness (Matt. vi. 33), and should live not unto himself, but unto the Lord (Rom. xiv. 7, 8).

And from all those pleasures of the world which are inconsistent with Christian purity and edification, the man of God should stand aloof. Thus he is cautioned: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever" (1 John ii. 15-17).

Thus, though in the world, Christians are not to be of it (John xvii. 16). Though surrounded by its snares, they are to be separated from it in the spirit that they breathe, and the principles by which they are actuated.

They are to marry "only in the Lord" (1 Cor. vii. 39); "are not to be unequally yoked together with unbelievers;" but are to "come out from among them, and to be separated from them" (2 Cor. vi. 14-18). As the rock in the midst of the ocean, though washed by its waves, still lifts its head in sublime isolation, so the true convert, though encompassed by ungodliness, retains his spiritual separation from its pollutions.

3. *A consistent illustration of the moral beauty of the religion of the Son of God.*—It has been truly said that the Church is the world's Bible. Men who will not peruse the documents of our Holy Christianity will closely scrutinize the lives of its professed adherents. There are millions of people whose only knowledge of the religion of the Saviour is derived from this source. Every man should read the word of Jehovah for himself, and judge of Christianity by its own perfect teachings. But there are multitudes who will not take this trouble. It is a shorter process, and more flattering to themselves, to take the lives of professors

as the Bible from which they study the religion of our Lord.

These facts show the importance of a consistent illustration of the sublime purity and the self-denying philanthropy of the gospel which we profess. We must "hold forth the word of life" (Phil. ii. 16), and "adorn the doctrine of God our Saviour in all things" (Tit. ii. 10); that "if any obey not the word, they also may, without the word, be won by our chaste conversation" (1 Pet. iii. 1, 2). The world has a right to expect of us that we shall present it, not with a caricature of the moral influence of Christianity, but with a faithful picture of the virtues and graces that it inculcates.

4. *The dissemination of Christian truth.*—Churches are formed to diffuse the gospel. They are to protest against error and superstition, as well as against sin. They are the little leaven which God has placed in this earth, which is eventually to leaven the whole race (Matt. xiii. 33). Their influence, like that of salt, with which they are compared, is to be diffusive (Matt. v. 13). Their light is to shine to illumine the dark world by which they are surrounded (Matt. v. 14). Every new Church that is formed should be a missionary station, an advanced post of the army of the Lamb! From it "the word of the Lord should sound out" to the regions around and beyond it (1 Thess. i. 7, 8). All the members of every Church of Jesus should be proclaimers of the reconciling word (Mark xvi. 15; Matt. xxviii. 19, 20). In apostolic times every Christian was a witness for his Lord. "They that were scattered abroad went everywhere preaching the word" (Acts viii. 4; xi. 19). By this general proclamation of God's truth the world is to be converted. For believers are to persevere in saying to their neighbours, Know the Lord, until all shall know Him, from the least even unto the greatest (Jer. xxxi. 34). And the closing chapter of the inspired volume has these memorable words: "The Spirit (in the gospel) and the bride (the whole Church, not the ministry merely) say, Come! and let him that heareth say, Come! And let him that is athirst come. And whosoever will, let him take the water of life freely" (Rev. xxii. 17). The whole body of the faithful are to unite in uttering this blessed cry; and every person added to their number by sovereign and con-

verting grace is to take up the invitation and pass it on to his neighbour, until the dwellers in the courts and alleys, as well as in the mansions of our crowded cities, and the inhabitant of the mountain top and inhospitable desert, have all heard and embraced the call!

5. *Unceasing prayer for its conversion.*—The Lord Himself has given this charge to the whole Church: "Ye who are the Lord's remembrancers" (that is, ye who remind the Lord in your prayers, of His holy name [Ps. xxv. 11], of His covenant [Ps. lxxiv. 20], of His promise [Ps. cxix. 49], and of His past deliverances [Ps. xxvii. 9]) "keep not silence, and give Him no rest, till He establish Jerusalem and make her a praise in the earth" (Isa. lxii. 6, 7). For this, Jehovah will be inquired of to do it for us (Ezek. xxxvi. 37). And Christ has taught us to pray for the same blessing. The first three petitions in what is called the Lord's prayer are all aimed at the conversion of the world to God. "Hallowed be Thy name: Thy kingdom come: Thy will be done on earth as it is done in heaven" (Matt. vi. 9, 10), are supplications for the same blessing, the ingathering of the human race to the fold of Jesus. And this thrice repeated request stands before the prayer even for our daily bread (11 v.). A stern rebuke this of the selfishness of the closet! The Church is to be the world's intercessor with God. She is to present her daily supplications and prayers for all men, that they may come to the knowledge of the truth, and be saved (1 Tim. ii. 1-6).

6. *Submission to its civil powers.*—Christian men, though incorporated into the kingdom of their Lord and Saviour, still owe obedience to the authority of the civil magistrate in all matters which do not infringe upon their superior allegiance to the King of kings. Members of Churches should "render unto Cæsar the things that are Cæsar's" (Matt. xxii. 21). They are to "honour the king" (1 Pet. ii. 17). They are to be "put in mind to be subject to principalities and powers, to obey magistrates" (Tit. iii. 1, 2). Romans xiii. 1-7 is a full assertion of this weighty obligation, the substance of which is contained in the words, "render therefore to all their dues; tribute (any land or property tax) to whom tribute is due; custom (revenue on merchandise) to whom custom; fear (dread of breaking their laws) to whom fear; honour (reverence) to whom

honour" (7 v.). The Apostle Peter earnestly enforces the same duty in his first epistle, ii. 13-17. Moreover, kings and all who are in authority are to be remembered by Christian men in their daily supplications to God. We are not merely to obey them, but are to pray for them (1 Tim. ii. 1-4).

But this duty has its limitations. Cæsar is to be obeyed only in the things which pertain to Cæsar's province. We are not to render unto him the things that are God's. Jesus Christ was crucified for refusing to conform to the decree which declared the assertion of His claim to the Messiahship to be a blasphemy. The very Apostles who inculcated the duty of submission to magistrates set us the example of disobedience to them when their laws were in opposition to the laws of the Saviour. Peter and John were ordered by the Sanhedrim, the supreme tribunal among the Jews, to teach and to preach no more in the name of Jesus of Nazareth, but refused compliance, because there was a higher law, which said, "preach the gospel to every creature." (See Acts iv. 18-20; v. 27-29, 42.)

In this act the Apostles were Nonconformists and Dissenters. And more than that: God wrought a miracle in vindication of their nonconformity and dissent; for when the Sanhedrim locked them up in prison, because they would disobey the edict which commanded them not to preach Christ to the people, an angel was sent to open their prison doors, and restore them to their work (Acts v. 17-20). Just as when those three sturdy Hebrew Nonconformists at Babylon refused to obey the edict of the supreme power, which commanded them to worship the golden image, the Son of God honoured their dissent by walking with them in the midst of the fire, and rendered the flames innocuous (Dan. iii.). Thus has Jehovah glorified the faithful assertion of the rights of conscience under both dispensations! Clearly dissent is not, *per se*, a bad thing. If it be dissent from tyrannical usurpation, on the part of the civil power, of the crown rights of Immanuel, it becomes a duty and a virtue, which God will honour.

IV. CHURCH MEMBERS OWE A SUPREME ALLEGIANCE TO THE LORD JESUS CHRIST.—Every Church member's highest duty is owing to Immanuel. In fact, all other obligations centre in this. For it is the authority of our Saviour that

imposes upon us the duties which we owe to our fellow Christians, as well as those which we owe to the world around us. The duties which every Church member owes to his Lord are the following.

1. *Implicit submission to Him, and to Him only, in the doctrines that he believes.*—Thus we honour Christ as the Great Prophet, who presides in all the Churches as their sole authoritative teacher. The Apostles and evangelists were inspired by Him, hence their instructions are to be received as His voice (John xx. 21-23). We are to call no man Lord or Rabbi, but Christ the God-Man (Matt. xxiii. 8-12). The enactments of the civil government; the decisions of a house of convocation, of a presbytery, or a conference; or the dogmas of a denominational creed, must not be allowed to usurp the authority of Jesus. When the Master speaks, either personally or by His inspired representatives, implicit submission becomes us; but when fallible, uninspired men like ourselves, would lord it over our faith, and impose upon us their decrees, our answer must be: "Jesus I know, and Paul I know, but who are ye?" To all such assumptions "we must give place by subjection, no, not for an hour." Church membership was instituted that we might be aided in our investigations of the truths which our Great Prophet has revealed to us. Churches should be spiritual mutual improvement societies. Those who belong to them should "edify one another" (1 Thess. v. 11). By sustaining a faithful and efficient ministry, and by mutual conference and prayer, they should build each other up in their most holy faith. The most pompous pretensions should be subjected to the Berean test, and when aspirers to the authority of our Lord would impose their creeds upon our faith we must "search the Scriptures daily, whether these things are so" (John v. 39; Acts xvii. 11). "One is our Master, even Christ, and all we are brethren." (See Matt. xxiii. 8-12; and consult 2 Cor. i. 24, compared with 1 Cor. i. 2, noting the words, *Jesus Christ our Lord, both theirs and ours*; Jas. iii. 1; Matt. xx. 26, 27; 1 Pet. v. 3.) Even the authority of Apostles was derived exclusively from the fact that the Spirit of Christ miraculously and infallibly spake in them. Apart from this, they had no dominion over consciences. (2 Cor. i. 24; p. 438.) Hence appears the arrogance of

those who, though destitute of apostolical inspiration, nevertheless claim apostolical authority over our faith.

2. *Unhesitating reliance upon His merits, grace, and mediation.*—The people of God are thus to glorify the Saviour as “the High Priest of their profession” (Heb. iii. 1). To Him they are to look for their justifying righteousness, for their daily spiritual strength, and for an interest in His prevalent advocacy with the Father. (See 1 Cor. i. 30, 31; Rom. viii. 34-39.) In the great matter of their salvation, Christ is to be to them “all in all” (Col. iii. 11; John xv. 4, 5). Neither the Church nor its ministers, nor both together, can do the work of Jesus (1 Cor. iii. 5-7). Nor can mere ceremonies communicate the grace which is essential to salvation (Gal. vi. 15). Nor can the saints, and angels, and Virgin combined add anything to the mediation of the Redeemer (1 Tim. ii. 5). Would to God that all our church members lived in the daily, devout, and experimental consciousness of this great truth: “Neither is there salvation in any other, for there is no other name under heaven given among men whereby we must be saved” (Acts iv. 12). “We are complete in Him” (Col. ii. 10). Would that every pastor could point to his entire flock, and say, “Of His fulness have all we received, and grace upon grace” (John i. 16). It hath “pleased the Father that in Him should all fulness dwell” (Col. i. 19); “in Him dwelleth all the fulness of the Godhead bodily” (Col. ii. 9); “He is full of grace and truth” (John i. 14); and on this fulness every professed disciple of His should live for all the supplies that he needs (Gal. ii. 20).

3. *Submission to His laws and ordinances.*—By obedience to His will, as made known in the precepts of His holy word, we honour Him as King in Zion. He claims to be sole lawgiver to His Church. We may not teach for His doctrines the commandments of men (Matt. xv. 9). All ordinances devised by uninspired wisdom, all will-worship, and voluntary humility, the holy Scriptures denounce (Col. ii. 16-23).

Apostolical precepts were, as we have seen, authoritative, simply because they were “commandments given by the Lord Jesus” (1 Thess. iv. 2; 1 Cor. xiv. 37). This was the sum of the Saviour’s last charge to His inspired servants touching the management of the Churches: “Teach them to observe all things whatsoever I have commanded you”

(Matt. xxviii. 20). Submission to the Lord's authority in our daily life proves that we sincerely love Christ (John xiv. 21); that we dwell in Him, and He in us (1 John iii. 24); and that we possess a gracious title to the tree of life, and shall at last enter in through the gates into the celestial city (Rev. xxii. 14). While, on the other hand, "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him" (1 John ii. 4). Surely every member of the Churches of God should live in the habitual remembrance of these solemn truths. Instead of confining our obedience to the things which a worldly and temporising eclecticism pronounces essential to salvation, let us resolve that we will have respect to all our Lord's commandments. Let us esteem all His precepts concerning all things to be right. Let us not say, "This and that are non-essentials, and therefore we will not observe them," but let our daily inquiry, both in the world and in the Church, be, "Lord! what wilt Thou have me to do?" (Acts ix. 6.)

4. *The imitation of His example.*—The Lord whom we serve has embodied in His own spotless life every possible virtue in its perfection. He was without sin (Heb. iv. 15); He knew no sin (2 Cor. v. 21); He did no sin (1 Pet. ii. 22). He was holy, harmless, undefiled, and separate from sinners (Heb. vii. 26). His career was characterized by unfaltering devotion to His Father's glory (John xii. 27, 28); by infinite pity for a lost and ruined world (Matt. xx. 28); and by a generous and gracious affection for His disciples (John xiii. 1). There never was compassion so disinterested, so utterly unselfish, as that of the Son of God. Of Him it might emphatically be said, "He pleased not Himself" (Rom. xv. 3). The many waters of tribulation could not quench His love, and the overwhelming floods of divine wrath against sin could not drown it (Cant. viii. 7). His life is resplendent with every conceivable grace; nothing is lacking, nothing in excess. No human intellect could have invented such a character. It stands confessed as divine holiness incarnate.

But "He left us an example that we should follow His steps" (1 Pet. ii. 21). And this He requires of all believers. "Jesus said unto His disciples, if any man will come after Me, let him deny himself, and take up his cross and follow Me" (Matt. xvi. 24). Through evil and through good

report, we must imitate Him who loved us to the death. For "the disciple is not above His Master, nor the servant above his lord. It is enough for the disciple that he be as his master and the servant as his lord" (Matt. x. 24, 25). Every disciple should make the example of his Saviour the subject of daily and prayerful study; that thus "he may be changed into the same image, from glory to glory (from a less to a greater degree of resemblance), even as by the Spirit of the Lord" (2 Cor. iii. 18).

5. *Entire consecration to His glory.*—The motto engraven on the heart of every professed believer in our holy religion should be—"For me to live is Christ" (Phil. i. 21). All should assent cordially and practically to the sentiment—"None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord (Jesus; see 9 v.), and whether we die, we die unto the Lord (Jesus); whether we live, therefore, or die, we are the Lord's. For to this end Christ both died and rose and revived, that He might be Lord both of the dead and living" (Rom. xiv. 7-9). "He is Lord of all" (Acts x. 36). For "He died for all, that they who live should not henceforth live unto themselves, but unto Him who died for them and rose again" (2 Cor. v. 15).

Thus, solemnly and earnestly, is the duty of entire devotedness to the Saviour enjoined upon all His professed adherents. Every purpose and step in life, and every movement in the Church of God, should be viewed in its manifest or probable bearings upon His glory. Whatever tends to dishonour Jesus should be hateful in our eyes; whatever will advance His kingdom should be precious in our esteem. Every faculty that we possess, whether bodily or mental; our property, our time, our domestic influence, our political power, our talents, our all, should be laid at the Redeemer's feet, and be dedicated to His service. Our every day actions; our conduct in the most trivial affairs of life; our demeanour when we are most free and unrestrained; should be such as Christ would approve. Disciples in the humblest walks of life may thus glorify their Redeemer. It is worthy of special notice that that remarkable phrase, "*adorning* (*κόσμεω*) the doctrine of God our Saviour," occurs in connection with an exhortation to holiness addressed to pious servants. "Exhort servants to show all good fidelity, that they may adorn

the doctrine of God our Saviour in all things" (Tit. ii. 9, 10). Yes, a servant in the lowest position may, by a holy life, adorn the gospel. He may make it appear lovely and beautiful to all who are about him.

Our acts of more deliberate worship should be performed with a single eye for Immanuel's glory. Our own edification; our growth in grace; our holiness; should be desired and laboured for, that we may the more effectually honour our Master's name. To enjoy Christ, and in the enjoyment of Him to glorify His love and His grace, should be our great end in the observance of all ordinances. A perfunctory or a legal spirit would vitiate our obedience, and render it unacceptable to our Saviour and unprofitable to ourselves. This should be our earnest expectation and our hope, that Christ may be magnified in us, whether it be by life or by death (Phil. i. 20); or, in other words, "that the name of our Lord Jesus Christ may be glorified in us, and we in Him, according to the grace of our God and the Lord Jesus Christ" (2 Thess. i. 12).

Heaven itself should be desired only because we shall see and know more of Christ there, because we shall be more like Him, shall serve Him without sin, and glorify Him without a drawback. Heaven without God in Christ would be no heaven to the believer. It is the prospect of magnifying Him in a manner and degree more commensurate with His claims, and with our own earnest longings in our best seasons, that makes us sometimes half leap out of the arms of the flesh, in anticipation of our final rest. Christ in us is our hope of glory (Col. i. 27), and the full enjoyment of Christ, and the worthy and eternal magnifying of His name, will be our climax of glory! May all the members of our Congregational Churches rise to the height of this great argument! May they living, and dying, and for ever, be the Lord's!

THE END.



.

REVIEWS

OF THE EARLIER EDITIONS OF THIS WORK.



"OUR desires, it will be seen, have been somewhat 'lofty,' and we cordially thank our esteemed brother, Mr. Stock, for his praiseworthy effort towards the realization of the same ideal. His Handbook approaches more nearly than any other work of which we know to what we have described. It is clear-headed and warm-hearted, very orderly and very fervent; Scriptural in its tone, and human in its sympathies. It is Calvinistic, but moderate. Baptist congregationalism, of course, it advocates, with a brief and gentle plea for strict communion. The mysteries of faith it touches in a becoming spirit, and with a reverent hand. No novel and impossible attempt is made to reconcile Divine prescience with human freedom, to account for the origin of evil, or to define the limits, analyze the elements, and appraise the value of the Great Atonement. On all these points our brother takes the true position, as it seems to us, on the awful margin which separates the region of a clear and practical belief from the darkness that is beyond. Where human faith and duty are concerned, he is thoroughly decided. That on the great evangelical verities he gives no uncertain sound, is warranted by the fact of the adoption of his book as a manual at the Metropolitan Tabernacle: a testimony, as we take it, not so much to the unexceptional Calvinism of the production, as to the way in which Christ is exalted as divine, the explicitness with which His sacrifice it set forth as the only possible means of deliverance from sin, and the solemn earnestness with which all holy feelings and acts in man are attributed to the 'renewing of the Holy Ghost.' On all these points the young will find Mr. Stock a safe and steady guide, while every thoughtful reader, however versed in theological lore, may well refresh his memory and heart by so succinct and glowing a summary of 'the things which are most surely believed among us.'—*The Freeman*, March 5th, 1862.

"The wide diffusion of this Manual will contribute greatly to establish young minds in the faith. Mr. Stock, in these pages, has furnished a very able but comprehensive work, and a complete system of dogmatic and ecclesiastical theology. Twenty years has he been meditating on the topics discussed, and the result of his deliberations is a work which every person may obtain at a small sum, and out of its pages they will be able to give a reason for the faith that is in them."—*The Wesleyan Times*, March 10th, 1862.

"We can imagine few things more likely to awaken thought on theological topics than a wide diffusion of this rigidly orthodox manual. Whether the thought would all end in agreement with the author is open to question; but there is a wide field in which his evangelical readers would cordially agree both with him and Mr. Spurgeon, and on that common ground we prefer to bid him a respectful God-speed and farewell!"—*The Monthly Christian Spectator*, February, 1862.

"The work is well conceived, well arranged, and thoroughly well executed. The style is good, and the tone and spirit worthy of the great themes expounded and illustrated. It will be gratefully received by Christians of most evangelical denominations. The volume is cheap and portable, and ought to find its way at once into all our Chapels and Sunday-school libraries."—*The Baptist Messenger*, March, 1862.

"For his intelligence, knowledge of Scripture, and special theological culture, Mr. Stock will be esteemed even by those who may differ from some of his views. He deals very ably with the great themes of theology—God, and the Person of the God-man; also, with the constitution and discipline of the Church."—*The Nonconformist*, February 12th, 1862.

"We heartily welcome this book as, upon the whole, a very able digest of the Divine truths most surely believed among us. Mr. Stock thinks and writes well, and his elaborate treatise is certainly well-timed."—*The Christian World*, January 17th, 1862.

"Briefly as it deals with the topics which have been so elaborately discussed by the leading Nonconformist divines, there is no lack of definite and positive teaching, whilst, in many instances, the illustrations are exceedingly pertinent and striking. We can heartily recommend it to the thoughtful consideration of our readers."—*The Sunday School Teachers' Magazine*, April, 1862.

"This book is a most valuable present to the Sunday Schools in England. It contains the best summary that we know of, of the great truths of revealed religion."—*Seren Cymru*, January 17th, 1862.

"We could not desire a more copious, comprehensive, accurate, and orthodox compend."—*The Christian Witness*, April, 1862.

"We set a very high estimate upon this book. It is a text-book of the old theology, now so much needed, and we know of few men who could be so safely entrusted with the task of producing it as Mr. Stock. We cordially welcome this contribution to the armoury for the defence of those things that are most surely believed among us. It is a volume rich to overflowing with objective truth."—*The Baptist Magazine*, February, 1862.

"Here is a manual containing as much as many a twelve shilling volume. A glance at the table of contents will show that the author has gone into the depths of his subject, and has not shunned some of its most difficult problems."—*The General Baptist Magazine*, April, 1862.

"Mr. Stock has rendered good service to evangelical religion at this juncture, by his fearless vindication of most of the essential doctrines of the Christian religion."—*The Baptist Reporter*, February, 1862.

"Mr. Stock bids fair to become one of our best theological writers. His style is clear, direct, and forcible: and his argumentative power such as many more popular writers would be glad to possess. We regard the book as an excellent 'Hand-book of Revealed Theology.' Young men who teach or learn in our Bible classes should study it closely. It will help them to think, and give their thoughts a systematic character."—*Primitive Church Magazine*, February, 1862.

"Written with ease, clearness, and point. The language is chaste, and the arrangement of the matter, with some few exceptions, is excellent. Many of the thoughts are striking, the proof texts are mostly the best that could have been selected, and some of the arguments are not only cogent, but singularly conclusive. No protracted periods, no interminable arguments involved in fog or cloud, weary or disgust one; and in general terms, or in its general relations, it seems almost impossible to speak too highly of the 'Hand-book of Revealed Theology.'" —*The Voice of Truth*, March, 1862.

"A useful and instructive volume. By its publication Mr. Stock has done good service to the cause of Christ in general. It cannot fail to prove, in the hands of all our young ministers, Sabbath-school teachers, and students of the Bible in general, a most useful manual of Scriptural instruction. Mr. Stock's reasoning is forcible and conclusive; yea, unanswerable. This volume will be a valuable acquisition to the libraries of many ministers and others, who may not have access to more comprehensive works of the kind."—*The Gospel Herald*, March, 1862.

"Assuming the theology of Calvin, and the ritualism of the Baptist to be all-important, we do not know of a more zealous, and we may add, able, expounder and defender of both than Dr. Stock. Those who reject both, and repudiate all theological systems and fleshly observances in connection with that gospel which is 'spirit' and 'life,' would do well to read this book for many reasons. It is the production of a mind of singular theological zeal, much sacred learning, great vigour and reach of thought. Contact with a mind of this order is one of the best conditions of spiritual quickening and culture. Strong as he is in his own beliefs, he does not damn heretics. He deals not only humanely, but with high Christian charity, with all his opponents. Then, too, the book abounds with good methods for the distribution of thoughts, and many suggestions, and striking expositions of sacred Scripture. We do not wonder that a work of this high order has reached a third edition, and we shall hail the intelligence that it has reached as many more."—*The Homilist*, Edited by David Thomas, D.D., March, 1873.

"We give a cordial welcome to this third edition of a work which we have already commended more than once. The whole has been carefully revised, and is considerably enlarged."—*The Church*, April, 1873.

"May our young men study this compendium of sound divinity, and by God's grace escape those horrible swamps of misbelief, non-belief, and sham belief which are now engulfing thousands! Such works as this Hand-book will be useful in leading to truthful doctrine those who else might have had no definite views."—*The Sword and Trowel*, February, 1873.

"Mr. Stock has travelled with such a patient perspicuity and distinctive arrangement as renders his book an essential and profitable accompaniment for every Christian's study. We feel a holy glow of loving gratitude to the author, and believe thousands of preachers whose means are small, and time for study very limited, will highly prize this companion to the Bible and Concordance. With the blessing of God, it will greatly help them."—*The Earthen Vessel*, March, 1873.

"This is an enlarged edition of a thoroughly good guide in theological studies. There are many young men in our churches who either contemplate entering the ministry, or who wish to obtain clear views of the doctrines of the Bible. To all such we say, 'Obtain Dr. Stock's concise, carefully prepared volume, and when you have studied that, it will be your own fault if you have not correct views of all the grand truths set before us in the Word of God.' We heartily thank the writer for this new and greatly improved edition of his much-needed work."—*The Baptist*, February 28th, 1873.

"It does not come within our province as journalists to discuss theological questions, and in introducing this book to the notice of our readers, we pronounce no opinion upon the views expressed, but we may be permitted to state that the object of the author, 'to furnish in a readable, portable, and cheap form,' a digest of Dogmatic Theology, is fully attained. The work is divided into six parts:— I. Theology in relation to its standard of appeal. II. Theology in its great theme, God. III. Theology in its teachings respecting man. IV. Theology as displayed in the history of Redemption. V. Theology in its internal evidence of a divine origin; and VI. Theology in its relation to the constitution and discipline of Christian Churches. This admirably arranged outline is filled up in a most careful and exhaustive manner, and no thoughtful reader, whatever may be his own views, will rise from the study of this book without having derived solid benefit. Dr. Stock has evidently thought out his system of theology for himself, and he expresses his views with great clearness and vigour. One most commendable feature of his book is its spirit of genuine Christian charity. The hateful *odium theologicum* is nowhere visible. Sound information, able reasoning, lucid exposition, and rich suggestiveness characterize Dr. Stock's book, and we are glad to see that these qualities have been so generally appreciated as to render necessary the issue of a third edition. At the present time, when the constitution of Christian churches is the subject of much discussion, the last part, which is devoted to an examination of 'Theology in its relation to the constitution and discipline of Christian churches,' is specially valuable; and we wish that controversialists—on whatever side they may range themselves—would quietly and carefully study it, so that, if opponents, they might at least understand the positions so ably taken up, and if friends, they might have their opinions strengthened by the masterly

exposition of the question under consideration. Dr. Stock's reasoning is forcible, and his style admirably clear, so that, apart from its direct theological teachings, this book has a high educational value. To Sabbath-school teachers, this manual of Scriptural instruction will be especially useful, and Mr. Spurgeon's high estimate of its adaptation to the needs of students is proved by his having purchased five hundred copies for the use of the young men in the Tabernacle Theological Institute. We heartily commend the work to our readers, as one excellent in every respect—ably written, exceedingly well got up, and cheap—and we trust it may have in our neighbourhood—where the author is so well known as one of our most spirited public men—a circulation commensurate with its merits.”—*Huddersfield Examiner*, May 24th, 1873.

WORKS BY THE AUTHOR OF “THE HANDBOOK,” ETC.

THE COMMONITORIUM AGAINST HERESIES, OF VINCENTIUS LERINENSIS (A.D. 434). Translated from the Latin, with Original Notes, Explanatory and Historical. Cloth, Two Shillings and Sixpence.

“A useful book to procure.”—*Church Times*, September 12th, 1879.

“The notes of the translator are very valuable.”—*Gospel Herald*, August, 1879.

“Students of ecclesiastical history will be grateful to Dr. Stock for his spirited and faithful translation of this famous work. His notes are specially helpful, the result of vigorous and independent research, revealing a very close acquaintance with the writings of the Fathers, and the doctrines, heresies, and practices of the early Church.—Dr. Stock, with keen powers of observation and resistless logic, takes this support from under their feet, and leaves them utterly discomfited. Our friend is an excellent translator, a wise theologian, a powerful and conclusive reasoner.”—*Baptist Magazine*, October, 1879.

“Will be welcomed as a rich contribution to our sacred literature.”—*Baptist Messenger*, August, 1879.

“The translator has added many valuable notes.”—*The Nonconformist*, July 16th, 1876.

“This translation cannot fail to interest the curious. Dr. Stock's notes are excellent.”—*The Rock*, July 18th, 1879.

“Dr. Stock has done a good work in translating from the Latin this work.”—*The Baptist*, August 1st, 1879.

“A very handy and useful translation of a book which has a good deal of historical interest, but of which there is no accessible English translation. Dr. Stock first sketches the life and character of the author, gives us a very readable rendering of the Latin treatise, and adds notes that are really essential to an intelligent appreciation of the

book. Indexes of texts and subjects add to its completeness. All who wish easily to understand the theology of that age will thank Dr. Stock for this convenient and helpful volume."—*The Freeman*, October 31st, 1879.

INSPIRED ETHICS: being a Revised Translation and Topical Arrangement of the Entire Book of Proverbs. Cloth, One Shilling and Sixpence.

"A helpful, suggestive little book."—*The Freeman*, July 12th, 1878.

"Dr. Stock has done a good work in arranging the subjects of this book under certain definite heads."—*Literary Churchman*, March 23rd, 1878.

"Of Dr. Stock's translation of the Proverbs we can speak in terms of cordial approbation. The classification is a capital idea, and the author has evidently bestowed great pains upon it. A student of this little volume will find it fruitful in suggestions."—*Baptist Magazine*, December, 1877.

"To the teacher or preacher it is a boon."—*Gospel Herald*, January, 1878.

"We expected, from what we have heard in public from the lips of Dr. Stock, a wise and suggestive arrangement; but we were not aware, we frankly confess, that the Book of Proverbs contained topics so diversified and numerous."—*United Methodist Free Church Magazine*, January, 1878.

"This revised translation and judicious classification of Solomon's Proverbs, are likely to promote familiarity with their meaning, appreciation of their worth, and skill in their use."—*Evangelical Magazine*, March, 1878.

"Dr. Stock's parenthetic expositions will be a great convenience to all Biblical students, and a boon to those who, with limited time, have in the many fields of Christian toil to deal with these subjects. Our readers should get it."—*Lay Preacher*, April, 1878.

"This little book is worthy of a very wide circulation."—*The Christian*, November 23rd, 1877.

"Dr. Stock has carried a happy idea into execution. Most useful. The heads have often an interpretative value."—*Church Review*, November, 1877.

HISTORY OF THE BAPTIST CHURCH, SALENDINE NOOK, HUDDERSFIELD, from its formation, 24th August, 1743, to the present day. Compiled from original documents. Cloth, One Shilling.

Just published, new and cheaper edition, price 5s., post free.

THE NEW CYCLOPÆDIA
OF
ILLUSTRATIVE ANECDOTE,
MORAL AND RELIGIOUS.

Containing a vast Collection of Authentic Anecdotes, old and new, on a wide range of subjects, classified and arranged for ready reference, and designed for the use of Ministers, Teachers, and the Family Circle.

The characteristics which prominently distinguish this work from others of the same class, and which especially recommend it, are :

1. ITS GREAT FULNESS, being the largest compilation of such Anecdotes hitherto attempted.
2. ITS GREAT VARIETY AND SCOPE, containing Anecdotes on every subject that can be embraced in such a work, taken from ancient and modern times, and from every available source.
3. THE AUTHENTICITY OF ITS ANECDOTES, and their special adaptation for illustration.
4. THE EXCELLENT ALPHABETICAL ARRANGEMENT by which, with the aid of a very full Index, an Anecdote on almost every subject may be found at a glance.

"The New Cyclopædia of Anecdote" is specially designed for the use of the Clergy and Sunday-school Teachers, by whom it will be found most valuable in preparing for the Pulpit, the Class, and the Desk.

"We know of no book of Anecdotes that will prove more serviceable to public speakers, for whom it is specially designed, and among whom it will obtain, unquestionably, a large circulation."—*British Quarterly*.

"The volume is admirably compiled, and is not commonplace. The division of subjects seems to us admirable, and the indices complete."—*Literary World*.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

Price 5s. each volume; any volume may be bought singly.

The Biblical Museum.

A Complete Commentary on the Holy Scriptures on an Original Plan, Consisting of Notes—Critical, Homiletic, and Illustrative—on the Holy Scriptures.

BY THE REV. JAMES COMPER GRAY,

Author of "Topics for Teachers and Preachers."

The Biblical Museum is pre-eminently a Commentary for Sunday School Teachers and Bible Students, supplying them with information and help exactly adapted to their requirements.

Every verse, or group of verses, is elucidated by the five distinct classes of Notes :

1. Brief and suggestive EXPLANATORY HINTS, in which both the letter and the spirit of the sacred text have a careful and very full elucidation.
2. HOMILETIC ANALYSES, taken from the discourses of eminent divines of all countries and churches.
3. AUTHENTIC ANECDOTES and ILLUSTRATIVE QUOTATIONS from standard writers, added to each verse.
4. ARCHÆOLOGICAL NOTES and Derivation of old Bible words, with illustrations of their use ; APHORISMS, and other quotations, to serve the purpose of secular or theological side-lights, or in suggesting ideas upon the passage under notice.
5. SCRIPTURE REFERENCES and Parallel Passages, which interpret Scripture by Scripture.

NEW TESTAMENT, 5s. each.

- Vol. I. Matthew and Mark.
,, II. Luke and John.
,, III. Acts and Romans.
,, IV. Corinthians.
,, V. Hebrews to Revelation,
and Index.

OLD TESTAMENT, 5s. each.

- Vol. I. Genesis and Exodus.
,, II. Leviticus to Deuteronomy.

- Vol. III. Joshua to Samuel II.
,, IV. Kings and Chronicles.
,, V. Ezra to Job.
,, VI. Psalms.
,, VII. Proverbs to Song of
Solomon.
,, VIII. Isaiah.
,, IX. Jeremiah to Ezekiel.
,, X. Minor Prophets and
Index.

The Work has two very full Indices of Anecdotes and of Subjects, by means of which its vast stores of information are placed at the reader's use for immediate reference.

The Biblical Museum—continued.

"Already we have had to speak in the highest terms of the 'Biblical Museum,' and this further instalment but increases our admiration for the work. It occupies a place which no other commentary with which we are acquainted can claim. While its arrangement is clear, its exegesis careful, its practical comments true and striking, it also abounds in illustrative remarks, anecdotes, and similes, drawn from a large variety of sources, that will be a mine of wealth to the preacher. It will prove one of the best helps that can be put into the hands of those who are engaged in the great work of expounding the Scriptures. We also note that the binding is good and evidently intended for use."—*Literary World*.

"Every term is explained, the scope of every passage is clearly given, and a variety of fact, incident, and anecdote are introduced, which imparts a charm to the whole. The commentary deserves, and, we trust, will receive, the widest acceptance."—*Preachers' Lantern*.

THE NEW SUNDAY-SCHOOL TEACHERS' ILLUSTRATED

BIBLICAL DICTIONARY:

Being a complete Cyclopædia of Biblical Information, carefully compiled and arranged alphabetically, for ready reference, copiously illustrated with woodcuts.

This Biblical Dictionary consists of 1,220 pages of closely printed information, arranged and condensed from the best authors, on Biblical subjects, for the use of Sunday-school teachers. It is a work which for many years has had the foremost place among standard Biblical works of reference, and is most highly esteemed by ministers and Sunday-school teachers as of the greatest assistance to them in their work. *It has hitherto been published in two large royal 8vo. volumes, at £1 1s., and thousands of copies have been disposed of at this rate; but it will now be supplied for a short time at*

7s. 3d. per copy.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

Now ready, complete in 2 vols., 8vo., handsomely bound, price 4s. 6d. each, post free; half-bound, 7s.; morocco, 12s. each, post free.

BIBLICAL THINGS NOT GENERALLY KNOWN.

Containing a vast Collection of Facts, Notes, and Information concerning much that is rare, quaint, curious, obscure, and little known in relation to Biblical Subjects. A very copious and detailed Index puts the stores of information contained in these volumes at the readers' disposal at a glance.

OPINIONS OF THE PRESS.

"An interesting and useful volume."—*King's Highway.*

"It is sure to be useful to Sunday-school Teachers and others."—*The Rainbow.*

"Sunday-school Teachers and all Bible Students should order the work from their bookseller."—*Christian Progress.*

"We gladly welcome this venture, which appears likely to throw many corroborative side-lights on sacred story."—*The Christian.*

"It contains a large amount of useful and interesting information for Bible Students."—*The Rock.*

"For Sunday-school Teachers it will be a most useful book of reference to have always by them."—*The Church Review.*

"We should advise our readers to make its acquaintance at once."—*Christian Family.*

"Bible Students will find it a valuable companion."—*Sabbath-school Magazine.*

"A record of bare facts which appears to offer explanation of Scripture passages; it is, moreover, very attractively got up."—*Penuei.*

"Ministers, Sunday-school Teachers, and others engaged in the exposition of the Scriptures, will not fail to avail themselves of so rich a storehouse of illustration as this work promises to be."—*Record.*

Now ready, handsomely bound in cloth, price 7s. 6d.; half-bound, 11s.; morocco, 15s.

THE NEW HANDBOOK OF ILLUSTRATIONS.

A Classified Treasury of the Themes, Analogies, Parables, Similitudes, Types, Emblems, Symbols, Apologues, Allegories, and Expositions of Scripture Truth and Christian Life, digested and arranged for ready reference. The illustrations contributed will be found very varied in style, character, and treatment, and gathered from an extensive field. To render the whole of practical utility, alphabetical classification and analysis have been closely studied; facility, therefore, is afforded for ready reference to an abundant and varied store of illustrative material. The work is introduced by the Rev. W. Morley Punshon, LL.D.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

THE BEST EDITIONS OF CRUDEN'S CONCORDANCES.

In royal 8vo., very strongly half-bound, price 10s. 6d.

THE STANDARD CONCORDANCE TO THE HOLY SCRIPTURES.

This edition of Cruden's Concordance is the most complete that has ever been published. It contains all the words in the Bible, arranged alphabetically, with the Scripture texts in which they occur; it has also a Concordance of Proper Names. Being very strongly half-bound in leather, it will stand continual use such as a book of constant reference of this character is usually subject to.

This book is also kept in half-calf or half-morocco at 12s. 6d., or whole-bound in various styles from 20s.

In crown 8vo., strongly half-bound, price 5s.

THE HANDY CONCORDANCE TO THE HOLY SCRIPTURES.

This Concordance is an abridgment of the above, and contains all the principal words of the Bible, with the texts in which they occur; it is a handier volume than the above, and is useful for those who do not require the full book. It is strongly half-bound in leather.

Price 1s., in limp binding, for carrying in the covers of a Pocket Bible.

THE COMPANION CONCORDANCE TO THE HOLY SCRIPTURES.

Is specially prepared for carrying inside the covers of a Pocket Bible, and though small enough to be used thus, it gives all the principal words found in the Bible, and contains reference to no less than 25,800 Scripture passages. The size is only 4-in. broad, by 5 $\frac{1}{4}$ -in. long, and one-sixth of an inch thick, being the smallest Concordance ever published. Besides the Concordance, it gives at the end an Index to the Bible, Tables of Scripture Coins, Weights and Measures, &c., &c.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C.

A valuable work for Ministers and Bible Students on an entirely original plan.

TOPICS FOR TEACHERS AND PREACHERS :

A Manual for Ministers, Bible-class Leaders, and Sunday-school Teachers.

By JAMES COMPER GRAY,

Author of "The Biblical Museum," &c., &c.

In two volumes, printed on toned paper and handsomely bound, with upwards of 200 first-class Illustrations, and 8 well-executed Coloured Maps, price 3s. 6d. each.

This valuable and popular work contains all of the most prominent Biblical topics, around which are grouped and classified THE WHOLE of the most important Scripture references, with historical incidents and scientific facts for Bible illustration ; as well as most condensed and exhaustive information on each subject, drawn from every source, sacred and secular ; to which are added suitable moral and religious suggestions and hints for practical use in pulpit preparation.

Each of these summaries is complete in itself, and presents itself to the eye of the reader at one opening of the book, the pages having appropriate headings to facilitate immediate reference to any class of subjects. A copious index is appended, and renders the stores of information contained in the work available for immediate reference.

The work constitutes a Bible Dictionary, Manual, Text-book, Commentary, Concordance, and Biblical Atlas—all in one, saving the cost of these books, and the time in their use.

Now ready, handsomely printed and bound, in crown 8vo., cloth, price 3s. 6d.

The New Manual of Sunday-school Addresses.

A comprehensive and suggestive Collection of Outlines of Addresses adapted for Sunday-schools and other assemblages of Young People, many of the Addresses being also fitted for gatherings of Working Men, Missionary Meetings, Ragged School Festivals, &c.

This collection embraces a wide and attractive range of topics. In each address the main outline of thought is divided under heads, so as to assist the memory, while interesting information from sacred and secular sources and instructive references to men and places connected with the theme are given in full. The chief points are illustrated by anecdotes, facts, incidents and examples drawn from modern life, nature, ancient history, &c., &c., the main object being to assist teachers in preparing addresses which shall be at once instructive and edifying, while they are rendered entertaining and easy of recollection by the aid of impressive anecdote and striking illustration.

ELLIOT STOCK, 62, PATERNOSTER ROW, LONDON, E.C. 2.







